

# TOC H JOURNAL

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Vol. XXVIII

JUNE, 1950

No. 7

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## Family Hansard

IT HAS BEEN SAID that never was there a society to equal Toc H in persistence at taking its innards to pieces, trying to discover what made it tick.

Even if this were true, which we beg leave to doubt, it would not be entirely uncomplimentary, for only a robust movement could stand up to the shock of such continual probing. For our part, we warmly welcome the letters which, from time to time, reach this office telling how the JOURNAL would seem to be failing to fulfil its particular purpose.

As this present number is likely to stimulate such efforts, it might be well to meet in advance some of this friendly criticism with a 're-cap' of just what that particular purpose is. Stated quite briefly, the function of the JOURNAL is to convey news of the Family; to serve as an official gazette, and to assist in spreading new ideas.

In this issue considerable space is devoted to our second function, for the good reason that the Central Council's annual meeting is an outstanding event in the life of Toc H, and the essence of its deliberations must be available for the whole Family to read and digest.

Should you, dear reader, find the reading either dull or hard-going, we would gently remind you that you have a share in electing the representative members and that democratic movements, like nations, in the long run get the government they merit.

of expense, I would suggest that there may be amongst Toc H members and their friends a number of artists and art-students who, if asked, would gladly give their services.

'CRITIC.'

*Balham, S.W.*

[Nearly every issue of the JOURNAL carries an invitation for sketches, which are warmly welcomed.—ED.]

## Music and Verse

DEAR EDITOR,

In recent months I have been present at a number of Branch meetings in several different Areas, and in no instance has there been any attempt by the members to sing. While making a full allowance for the present-day addiction to 'canned' music, surely it is a pity to abandon such a valuable ingredient for promoting harmony amongst 'all sorts and conditions of men'? I know nothing of Toc H in Wales and imagine that members there sing naturally, but can anyone tell us how we can re-introduce the joys of music-making to an ordinary solid unit?

By the same token, I should be glad to learn if any Branches still hold a five-minute poetry reading at their weekly meetings? At one time I knew of several Branches where this item was an attractive feature, keenly appreciated by members who could not by any imaginable stretch be called 'highbrow'. A. CECIL

## Marking Time

DEAR EDITOR,

An observation contained in the Thirtieth Annual Report with which I thoroughly agree is that "the major problem of extension may well be to increase the size of the small but healthy unit".

Although small in numbers, Far Cotton Branch would qualify, I think, for a good certificate of health. But in spite of our efforts since the war our membership has not increased.

Articles in the JOURNAL and Toc H pamphlets have often given ideas on how to start an entirely new unit. Can anyone offer advice or suggestions on this problem of extending an old one?

VIC. BROWN.

*Northampton.*

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## Acknowledgements

We are indebted to R.K.O. Radio Pictures for the illustrations on pages 181-4 and to H.E. the High Commissioner for Pakistan for the photograph on page 186.

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# The Inescapable Question !

*Here is the text of the Council Sermon preached by Colonel the Rev. LEWIS O. HECK, of the United States Army, at All Hallows-by-the-Tower, April 23, 1950.*

*"Pilate saith unto them—'What shall I do then with Jesus which is called Christ?'"*

*St. Matthew 27, 22:*

THE SCENE is the trial of Jesus before the Roman Governor. A cross-section of the world is gathered to witness it. When Pilate asked his question, it immediately developed that the entire situation was changed. Instead of Jesus being on trial, his judge and jury, his accusers and their witnesses, were on trial. And Jesus stood listening to hear their answer. No one has been able to escape Pilate's question since Pilate asked it! *It must be answered!* "What shall I do then with Jesus which is called Christ?" And God is interested in every answer. Those who were present had their answers:-

1. The Chief Priests and the Scribes—"Destroy Him".
2. The soldiers and the rabble—"Give us amusement, excitement".
3. The Apostles—Fled from Him in time of danger (but afterwards returned and gave their lives in His service).
4. The women—Loved Him and ministered unto Him unto the end, even unto the cross.
5. The people—Protected Him; but were asleep when He needed their help.
6. Judas Iscariot—Betrayed Him.
7. Pilate—Washed his hands.

But everyone had his answer. None could escape it.



Jesus at one time said, "He who is not for me, is against me". And this places the responsibility for answering Pilate's question upon the ages. How does that work out?

Here is a man rowing along the Niagara River, and as he approaches Tonawanda, he cannot decide whether to moor his boat or not—as he passes that dock the river had made up its mind! When he was irresolute as he passed the dock, he voted to go over the falls. Nothing can stop the flow of that river! He thought that he was undecided, but the river flows—and he was deciding in spite of himself.

Shall I vote for righteousness, or shall I not? "I do not know what to do"—I end by not voting—and the election is decided in favour of evil. Indecision votes! In some matters, such as the cause of the Northern Lights, postponement of decision makes little difference, but in other matters—life is waiting upon your decision.

*Do you believe in honesty?* I don't know—yes—no—sometimes. What is your answer? It makes a difference in your conduct what your decision is.

*Do you believe in God?* Yes—no—undecided. It makes a difference in your life, for now and for eternity.

*What will you do with Jesus which is called Christ?* "I don't know". "Bring me water, that I may wash my hands of the responsibility", as Pilate did. He said—"Let me step out of the picture"—*but no*—Pilate steps bang into the middle of the Christian Creed—"He suffered under Pontius Pilate"—this man who would not decide—and there he is—right in the middle of the picture forever! Symbol of unrighteous cowardice!

There are certain questions upon which a man cannot be neutral, without being a coward. Most men who refuse to decide sharply on religious and moral questions are futile weaklings, if not outright cowards. A man might far better decide incorrectly than to go through life taking no stand whatever. It is true that a man may feel that he cannot make up his *mind*, but he can't help making up his *life*. A man's actions show his creed.

'Way back in the Old Testament, Moses asked a question—

*"Who is on the Lord's side?"* (Let him come out and take his place. Let us see who he is.) But someone will ask—*"How can a man know what the Lord's side is?"*

The Lord Christ has been in the world 2,000 years. He is pretty well known. His Gospel has been preached for twenty centuries. There is no question what He stands for. His Holy Church has been organised from the beginning, and, in season and out of season, she has taught what He stands for. There is a sharp, clear division all the way along.

1. On the Lord's side—there is a great ideal of life and that Life is very blood poured out.
2. On the World's side—life is beer and skittles, food and raiment.
3. On the World's side—The rule is—"Get while the getting is good, and get all that you can. Let him get who can and let him hold who may".
4. On the Lord's side—The rule is—In all your getting, don't ever forget that "It is more blessed to give than to get".
5. On the World's side—Seek ye first all personal comforts—"Charity begins at home".
6. On the Lord's side—"Seek ye first the Kingdom of God and His righteousness".
7. On the World's side—The ultimate end of living seems to be personal indulgence.
8. On the Lord's side—The great ideal, and the ultimate end, is to do your duty—to God and to man—whatever it may cost.
9. On the World's side—The motto is—"Better have a good time now, for you're going to be a long time dead".
10. On the Lord's side—"If you have eternal life, ye shall never see death".
11. On the World's side—Drink and drown your sorrows. Drink for you know not whence you come nor why. Drink for you know not when you go, nor where.
12. On the Lord's side—This is my Blood of the New Testament which was shed for you. Drink—for I know whence ye come and why. Drink—for I know when you go and where.

When a man says that he doesn't know which is the Lord's side, he is trying to fool you, or himself.

Problems can be solved Christ's way—or some other way. Experience of 2,000 years has shown that those who try continually to solve them in Christ's way, keep well on the highroad of Life where there is *vision*, and *hope*, *loyalty*,

*faith, love and courage*, despite the storms and stresses along the way.

The same 2,000 years of experience has shown that those who try to solve problems some other way march directly into the swamps of life where there is darkness and uncertainty (fear, worry and anxiety); where man's strength fails and there is little hope for more than release in death, and where eternity means oblivion! "Why will ye die?" saith the Lord. Facing death without Christ is dark business! And facing life without Christ is a contradiction of terms!

Since Jesus started His Ministry in Galilee, His contact with men has brought life, love and health for mind, body and spirit. His abiding "Presence" re-virifies, re-vitalizes, and strengthens; giving direction and purpose to life. He makes it easier to work, easier to play, easier to pray, and more gratifying to be alive. His abiding Presence makes men think, say, and do loving things towards men and courageous things towards God. Under its influence, men find themselves making *interior acts of love* in their daily resolutions, connecting them with the routine acts of the day.

In its radiance, men make contacts which stimulate love and sympathy and Christ-like kindness, resolutely repelling thoughts which are unkind, selfish and critical. "What shall I do then with Jesus which is called Christ?"

1. Like the Chief Priests and Scribes, I can say, "Destroy Him"—but He cannot be destroyed. They found that out!
2. Like Judas—I can say, "Betray Him", but Judas discovered that one cannot betray Christ without destroying one's self. Judas went out and hanged himself.
3. Like Pilate, I can say, "I will wash my hands of Him". And yet all the water in all the rivers of the world cannot wash the blood from Pilate's hands.

"What shall I do then with Jesus?"—Upon my answer to that question, depends what life shall be for me; Upon your answer, depends what life shall be for you; Upon the world's answer, depends the world's life, now, and through eternity.





*Yeoman Warder GEOFF. GAVEY, in full State-dress*



# Yeoman Warders of H.M. Tower of London

*Neither the thumbscrew nor the rack itself shall drag from me the blood-curdling experiences sustained by your Reporter in securing this article and portrait from the Tower. The Editor will warn the blockmaker that, if the picture is not soon returned in an unstained condition to its owner, there will be blood-stains on another block.*

T.

VERY FEW of the general public know the difference between the Corps or "fellowship" of Yeoman Warders, and that of the Yeomen of the Guard.

A permanent body of Royal retainers was in existence within the Tower, and this body performed the duties of warders over prisoners, gate keepers, and armed defenders of the fortress, very many years before the Yeoman of the Guard were formed.

The Yeomen Warders of today claim direct and unbroken descent from these keepers of the gates, and their "fellowship" is considered to be the oldest of any known association of men carrying on the same duties from century to century, up to the present day. The earliest warder who can be traced by name is "John of London" who lived in the 14th century, in the reign of Edward III.

For the formation of the Yeomen of the Guard we must go back in history to the battle of Bosworth in 1485. Henry Tudor (Henry VII) had been in exile in Brittany, and faithful followers who had shared his exile, and had marched with him from Milford Haven, through Wales, were formed into a personal bodyguard, to be known as "Yeomen of the Guard". An extract from the "Tower Warders' Order Book" reads thus: "On the 22nd May, 1485, Henry, Earl of Richmond was, by public acclamation saluted on the battlefield of Bosworth, King over England, and was crowned on the 30th October following. In the first year of his reign the Yeomen of the Guard were first ordered, of which the Yeomen Waiters, or Warders of the Tower hath the seniority." It was not until 1551 that the Yeomen Warders

were sworn extraordinary members of the guard, and permitted to wear the same livery as they did. This came about in the following manner: When the Tower was a Royal Palace, and the King frequently lived there, the Yeomen Warders were in constant evidence as his body-guard; but when these visits became less frequent, there was some danger of the Yeomen Warders losing their ancient privileges and rights.

During the reign of King Edward VI, the Duke of Somerset (Lord Protector) was a prisoner in the Tower. The Duke was on very friendly terms with the Warders, and they made a petition to him, asking that their ancient dress and privileges might be restored to them. The promise to see to the matter on his liberation was made and kept.

Most of the general public quite erroneously call the warders "Beefeaters", this is a name we do not acknowledge, having no direct connection; except as regards uniform with the Yeomen who in times past served the "buffet" at St. James's Palace, from whence the word "Buffetier" was possibly derived and later corrupted to "Beefeater".

Here it might be convenient to add that a Yeoman of the Guard wears a crossbelt, whereas a Yeoman Warder does not: but both carry a "partisan" when in State Dress.

When both formations are on parade together for a State occasion, Yeomen Warders always hold the entrances while their Majesties are inside the building and the Yeomen of the Guard do duty inside the building.

It is the Yeomen of the Guard who carry out the traditional search of the vaults of the Houses of Parliament, before a new Parliament opens; they also do bodyguard duties at Buckingham Palace. On the other hand it is usually Yeomen Warders who attend the Royal family when they make a ceremonial visit to the City of London. A bodyguard was recently provided for H.M. Queen Mary when she opened the north aisle of All Hallows Church.

Now, a little about the present establishment of Yeoman Warders. It was not until 1826 when the Duke of Wellington was Constable of the Tower that an order was introduced, closing the wardership to all but old soldiers. The Duke's

order reads "No person shall be admitted to be a Warder of the Tower of London, but deserving gallant and Meritorious Sergeants of the Army".

In ancient days each warder had purchased his place from his predecessor for about £300 and counted on selling it again to his successor at the same price; if, however, he died a warder, his money was lost, as the incoming warder's fees became the perquisite of the Constable of the Tower. After a new warder has been sworn in, both as a warder and a "special constable" his health is proposed by the Chief Warder as follows: "Warder so-and-so, your health, and may you never die a warder!" Presumably, the "Constable" in those ancient days, drank the opposite toast!

Almost without exception all warders at present on the establishment are ex-warrant officers. Warders are appointed from a waiting list kept by the resident Governor and this list is compiled of applicants taken impartially from every branch of the Army, and R.A.F. The appointment being made by the Constable of the Tower.

Irrespective of the rank held while serving, we all rank the same as Yeomen Warders, except (a) the Chief Warder, called at one period "Yeoman Porter". It is one of the picturesque duties of the "Chief" nightly to lock the gates of the fortress, and deliver the keys to the Resident Governor. Many readers have, no doubt, heard a broadcast of the "Ceremony of the Keys". (b) Next in dignity comes the Yeoman Gaoler, whose duty it is to carry the Ceremonial Axe when he is wearing State Dress. Both these dignitaries wear four stripes on the right arm—the Chief Warder having crossed keys above the stripes; while the "Gaoler" wears a badge depicting the White Tower.

The State dress as worn on special occasions dates from the reign of Henry VIII, but the thistle and shamrock emblems were later added to the Tudor rose on the Union of Scotland and Ireland. Our blue working uniform is only about 100 years old, and was introduced to save the wear of the very expensive State dress costing over £100 to make.

G. A. E. GAVEY

*A Yeoman Warder and member of Tower Hill Branch of Toc H*



# The Branch Pilot—II

*The second and concluding part of the substance of a talk given by "L.F." to some Branch Pilots. The quotations are from a green book entitled "General By-laws applying to all Pilots licensed by the Trinity House for the London Districts".*

## The Duties of a Pilot

ONE OF THE ANOMALIES of this green book is that nowhere is it specifically stated what is the main duty of a Pilot. I imagine this is so well-known that any mention of it would be superfluous. But in our Branches have we definitely 'placed' our Pilot? I want to suggest what to my mind seems to be his real function.

As the good custom is, a Branch decides to abolish the office of permanent Chairman, except for business meetings, and to substitute other members to take charge in turn of the other meetings. In a discussion over the name to give them, the obvious one of "Leader" is recommended. The Branch immediately wants to know what the functions are to be, and the answer—short, sharp and effective—is 'to lead'. My answer to the query: "What are the functions of a Pilot?" is 'to push'. And I am not thinking of passengers landing from a channel steamer or of the first day of a bargain sale.

Rather I would take you to a spot outside Liège in Belgium. The fine international trains are hauled by powerful engines but there is a long steep gradient for several miles just there. I have often watched an engine come along at the back of the train. You know the kind, anything but beautiful, square and stocky, built for comfort rather than speed; but there it comes and pushes and pushes for all it is worth, and effectively pushes the great train uphill. That is the job of the Pilot, not the showy leader nor the brilliant organiser, nor the dexterous financier, but the shover in the background who sees to it that the Branch goes constantly uphill rather than down and who pushes at the right time.

The natural leader of the Branch may start most effectively, but inevitably the Branch will start slipping back if you,



Pilot, are not there to push, to prevent the stopping and getting sleepy and wasting time. Push all the time, when with the Branch Executive, when at the meetings, remembering that it is uphill work but that in the end we shall reach the mountain top. Here is a job tackled half-heartedly; one push and you will find hearts will function properly. Here is a proposal that might harm the Branch; one more push and something better comes to light. Here is a member getting slack; a small push in the right direction and he starts pulling again. Stay in the background and, for God's sake, push.

*"A Pilot who observes any alteration in any of the sands or channels, or that any seamarks of the Trinity House are out of place or do not show their proper distinctive characters, shall forthwith deliver or send a correct statement in writing to the Trinity House."*

Our green book is not exhausted yet and here reminds us not to lose sight of the larger view from our steering position at the back. If the character of your district alters or its needs change, see that the Branch knows of it. If members are not in their places, find out why and let other members know how they can help. If an effective job done by some kindred society shows signs of breaking up, report it. If what was useful in earlier days becomes a snare, find a new channel and avoid what might become a sandbank and leave you stuck. There are many ways in which each can interpret this by-law for himself.

*"A Pilot who neglects to use the lead in circumstances in which he should have taken that precaution, shall be deemed to have failed in or neglected his duty as a Pilot."*

Nothing is said here of 'swinging the lead'. It is to be used to test whether the Branch is deepening in its apprehension of the meaning of Toc H, or if it is developing a shallow optimism and just skimming the surface of things. Also heed that note about warning; don't be squeamish about warning the Branch of dangers ahead. Are we not too much afraid of trouble or of losing our popularity, when the question ever present in our minds should be: "What is best for the Branch?"

*"A Channel Pilot . . . shall not pilot vice versa."*

This means that he must not work in the direction opposite to that expressed by the terms of his licence. We must go only in one direction. There must be no oscillating, no going in a variety of directions, and thus eventually going nowhere. This does remind us that ours is a one-way street and not a delta. For after all what is the ideal of Toc H?

Leaving out the phrases we know so well and the theological terminology we may not fully understand, it seems to me that the ideal in our minds is the attempt by modern methods in these present times to set up the Kingdom of God on earth, the Kingdom of Right Relationships, the definite conversion of men to a way of living according to the principles laid down by Christ as revealed to us in the Gospels. We are not here to inculcate a spirit of goodwill merely, the idea of being kind to others when asked, nor to raise a continual cloud of dust while we attend to jobs of service that must be done, but to form, in all its wonderful variety, a family of men who spread the Gospel by the infection of a life lived exactly as Christ intended His disciples should live it—not in some future heaven but here and now.

### **Pilotage**

So, if we are really going to develop our Pilotage, we must of sheer necessity get into closer touch with God, and in much closer touch with men. To make friends with God, I have already touched upon; try it out in your own life and then go out and make friends with men. You will have to get outside yourself, you must make all the approaches, if you really mean to make friends. Put right out of your mind the idea that you are doing it for the other fellow's good; in humility realise that the best way of approach is in the spirit of seeking what he may give you.

We are pledged in Toc H to build the Kingdom of God. Let us see to it that we build on the right foundation. Let us aim at the ideal of every man who comes into our Branches becoming a fellow-builder with us, sooner or later, till with surprise we find that

" . . . we have built Jerusalem  
In England's green and pleasant land."

## Areas Surveyed

### VI—Southern Area



VISITORS to this Area usually enter from the North East by train through Basingstoke, or by road through Hartley Wintney. Most of them are hurrying to our "sunny south coast", the Channel Islands or the Isle of Wight in search of sunshine, rest and refreshment. They are likely to find all three. If not in too much of a hurry they will enjoy the lovely countryside of Hampshire and Dorset on the way. But our coasts include more than a variety of holiday resorts. There is Portsmouth, a naval base since Roman times. Southampton—"Gateway to the Empire"—the great commercial port with its huge docks capable of taking any vessel in the world. Our present giants are the two 80,000-ton 'Queens'. It is here that for twenty-six years, Toc H has given hospitality to thousands of Merchant Navy boys at Tailbot House Seafaring Boys' Club near the docks. On the outskirts of the town stands Mark V with its spacious grounds in which generations of young men have lived since it was given to Toc H as a memorial to an only son in 1923.

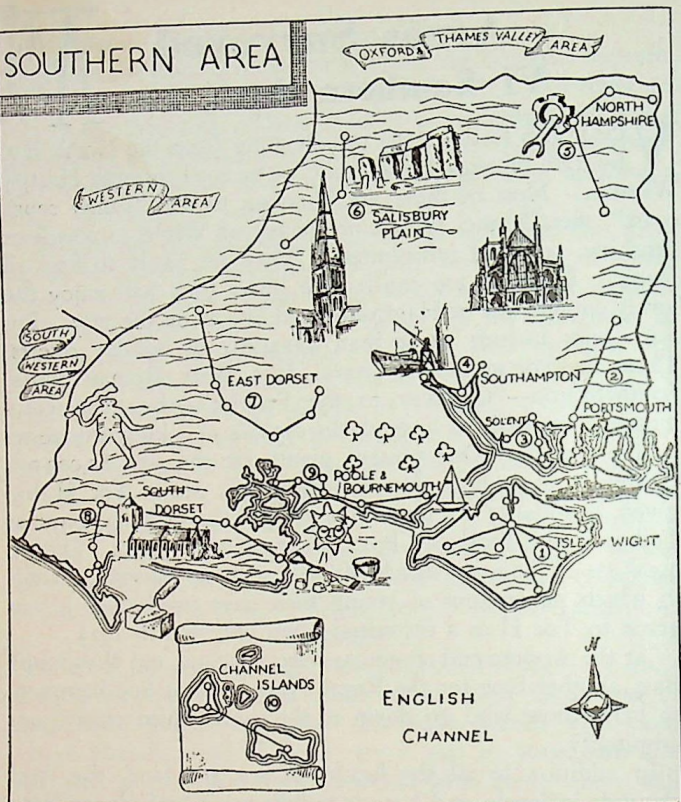
At the western end of our coast are Portland and Weymouth Bay, another base for the Royal Navy. As at Southampton, so here, those who go down to the sea in ships receive our hospitality.

In addition to all the beauty of sea and land, the Area abounds in lovely and historic buildings. Chief among these are the cathedrals of Winchester and Salisbury. Who has not stood in wonder before the spire and close of Salisbury, or the nave at Winchester? No city in all England, except London, is so full of history as Winchester. It has been ruled as a city for 1,000 years, and has retained both its beauty and dignity.

Watching the New Forest at three points, we have the ancient abbeys of Beaulieu and Romsey and the noble priory at Christchurch. Just over the border into Dorset, is Wimborne Minster with its chained library. In the south of the county stands Corfe Castle on guard at a gap in the Purbeck hills.



# SOUTHERN AREA



## KEY TO TOC II BRANCHES AND GROUPS.

1. ISLE OF WIGHT: Bembridge, Carisbrooke, Cowes and E. Cowes, Newport, Parkhurst, Sandown, Ventnor, West Wight.
2. PORTSMOUTH DISTRICT: Bedhampton, Cosham, Emsworth, Old Portsmouth, Petersfield, Portsmouth.
3. SOLENT DISTRICT: Bridgemarky, Fareham, Gosport, Warsash.
4. SOUTHAMPTON DISTRICT: Eastleigh, Romsey, Southampton, Totton.
5. NORTH HAMPSHIRE DISTRICT: Alton, Basingstoke, Fleet, Hartley Wintney.
6. SALISBURY PLAIN DISTRICT: Amesbury, Netheravon, Wilton.
7. EAST DORSET DISTRICT: Shaftesbury, Spetisbury-cum-



As a whole, the Area is rural; many of us, therefore, are connected with agriculture. There are other old industries too, net and twine making, stone quarrying, paper making including that for Bank of England Notes, carpet making, ship repairing and sail making.

Flying boats have their base in Southampton Water. Yachts from both sides of the Atlantic arrive each summer at Cowes for the famous Regatta. Fishermen are fond of coming to the River Test for salmon, and the Itchen for trout.

At Cerne Abbas in Dorset is the Home of St. Francis, founded by Brother Douglas. There, as in many places elsewhere, the Brothers carry on a great work. It is natural that the Branch in Dorchester nearby, should be in close touch with them.

The life and work of Toc H in the Area progresses slowly and well. In some villages and the smaller towns it has become part of the very life and pattern of the place, and there is evidence of much brave building and faithful service. Those in prison and Borstal are visited, in Weymouth, Portsmouth, Parkhurst, Carisbrooke and in the Channel Islands. Hospitals and Orphanages in the district know the Bournemouth Film Unit. Friendship is maintained with former German prisoners-of-war at Wimborne and Sandown. The old folk are being cared for in various places and especially at Petersfield. A glance at Branch Records would show that much more is happening than indicated here. Like our neighbours in the South West, we are not satisfied, but who is? More members and Branches are on the way, so we go forward with a glad heart. GREENO.

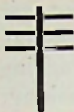
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Charlton Marshall, Blandford Camp (Group), Verwood, West Moors, Wimborne.

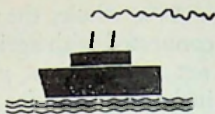
8. SOUTH DORSET DISTRICT: Bovington Camp, Dorchester, Swanage, Wareham, Weymouth, Weymouth South West, Broadway (Weymouth) Group.

9. POOLE/BOURNEMOUTH DISTRICT: Bournemouth, Christchurch, Lymington, Milford-on-Sea (Group), Parkstone, Poole, Winton.

10. CHANNEL ISLANDS: Guernsey, Guernsey Northern, St. Martins (Guernsey) Group, Jersey (St. Helier).



## Far Cry



### AMSTERDAM—A REMINDER

FIVE years ago was "D Day", when operations began which eventually led to the release of prisoners of all sorts from the cells and camps of Europe, and the "surfacing" of thousands of men and women who had lain submerged for so long. Among this company was Cornelis Oranje, once of the Amsterdam Group and now one of its few known survivors. He is now retired from the sea and settled in the little village of Soest in the interior of Holland. Retirement for him, as for many active people, is simply a matter of working equally hard at something different for which there is no pay. As he says, "I try to live up to the Toc H standards expressed in the Four Points of the Compass. There is no need of a Jobmaster to supply me with jobs. There is much to do in a village like this one." Last year, for instance, he led a team of about 100 young people and collected 3,500 Guilders (£350) for the Red Cross, and this year he is to do the same again on behalf of blind people. Then the Sailor's Home Society and the National Reserve both want him to help them, and the Church has made him Treasurer and he grows his own vegetables and fruit, and his wife is beginning to have grave doubts about it all for she says, "Why, you are busier now than ever before".

Originally the Amsterdam Group had about twenty members, who scattered when the invasion of Holland began. Most of the British members managed to get back to England and other Dutch members gradually left the country. He himself did not get away. Like many other patriots he spent quite a long time in the German S.S. prison in Amsterdam, usually six in a cell for one. They were always changing, for people were continuously leaving either for a concentration camp or the scaffold. One day, feeling a little bored with the way things were going, he amused himself by scraping the rough shape of a Toc H Lamp on the wall,





with the date, 1944, beneath it. A few days later a fresh prisoner was pushed in among them, and after the necessary introductions had been made he caught sight of the drawing and, thinking it to be a wine glass, said "By Jove, that fellow must have been an optimist". "Why?" asked Cornelis. "Well, don't you see what he meant? . . . In 1944 we shall be celebrating liberation with a drink". TOCH in Dutch means "YET" so the new man's final interpretation of the inscription plus the drawing of the alleged champagne glass was, defiantly, "And *yet* we'll have a drink in 1944!" Before going to sleep on the stone floor that night he was given a whispered talk on Toc H, and looking at the drawing provided cheerful entertainment for many a day. Perhaps it is still there, on the brick wall of cell B-2-9 in the state prison of Amsterdam. Perhaps one day Toc H Amsterdam will rise again, and go and have a look.

### FROM BORNEO

Rajah Brooke, when he began his rule in Sarawak over one hundred years ago, demanded a priest from England and obtained Francis McDougall, whom he later invited to become Bishop because he disliked the idea of having a "foreign" Bishop ruling there. Since then the Church has expanded widely throughout the Land—and Sea—Dayak areas, and now the reins are held by Bishop Nigel Cornwall, who was consecrated a few months ago and who first joined Toc H in Oxford.

Between Oxford and Borneo he has been in Toc H in Colombo, where he was Bishop's Chaplain, and later Head of St. Joseph's College in Tanganyika.

Now he finds himself in a diocese still suffering from the chaos of war, during which a modicum of spiritual work was somehow carried on by the Asian priests in the absence of the Bishop and the European priests, who were all interned. Nevertheless, the Church is there and although it is microscopic in those vast jungles it has been, and still is, a power in the land. In a recent letter the Bishop says this:—

Perhaps quite a number of Toc H members discovered during the war where Borneo was. Those who did come this way no doubt





*The coast at TAWAU, North Borneo.*

thought of Head-hunters and rivers. Of the former, there are (I think it is safe to say) no more people who indulge in that sport, though still one finds bundles of skulls hanging on the verandahs of Dayak Long-houses. A trip in an aeroplane from Kuching soon explains the reason why "road and rail" transport has not been developed in the country. As far as one can see road or rail would be mostly one continuous bridge connecting up endless causeways! And when you experience the rains you realise why the rivers exist and why the dry land is mostly wet.

The diocese includes Sarawak, Brunei, Labuan, North Borneo and the whole Island of Borneo, but a good deal of the work is confined to a few rather isolated centres.

Our Church ministers to Land Dayaks, Sea Dayaks, large numbers of Chinese who chiefly live in the coastal towns, and the Europeans—and here we could do with a "leaven" of Toc H members to set a lead to the European Community in the obligation of worship.

I am in terrible need of a Schoolmaster (priest if possible) to serve as Principal of our large Primary-cum-Secondary School in Kuching (about 600-700 boys, some boarders) and who will help me to reorganise such education as is still in our hands in the Diocese. I am also terribly in need of a priest for the Cathedral so that I can be set free from the little details of a parish and be able to devote all my energies and time to visiting and guiding the whole Diocese. I am surprised, after life in the Diocese of Masasi in East Africa, to find so many things missing which I thought—and still think—

important; in our schools we have no training of teachers, and there is no proper syllabus throughout the country; there is not even a syllabus of religious instruction. In the Church there are no books of instruction—notes on essential teaching of the Christian Faith—for Catechists and other “less-learned” brethren who have to teach candidates for Baptism and the other Sacraments. There is no sort of finance committee or any financial policy, or any co-ordinated or planned rates of salary for any of our workers. I expect many of these things were here before the war, but they went, together with so many of our buildings and all our furniture and equipment and records under the Japanese *régime*. I only mention them now to show you some of the problems confronting me, so that you can help me as best you can. It’s a perfectly glorious job, and though I’m very conscious of my inadequacy I am going to try to follow the advice of St. Francis de Sales “. . . being a Bishop, I am bound not merely to do all this hard vocation requires, but I am bound to do it gladly, to take a delight in doing it”.

The Apostles were mighty few for the job they were given; but because it was not merely *their* job, they were able to do it. We today out here must remember that this is not merely *our* job and that few, desperately few, though we be, God will somehow use our smallness and our weakness for proclaiming His love.

Members of Toc H—you will always find welcome at Bishop’s House, Kuching. “Come over and help us”—and if you can’t come you have the priceless gift of prayer you can send us. NIGEL BORNEO.

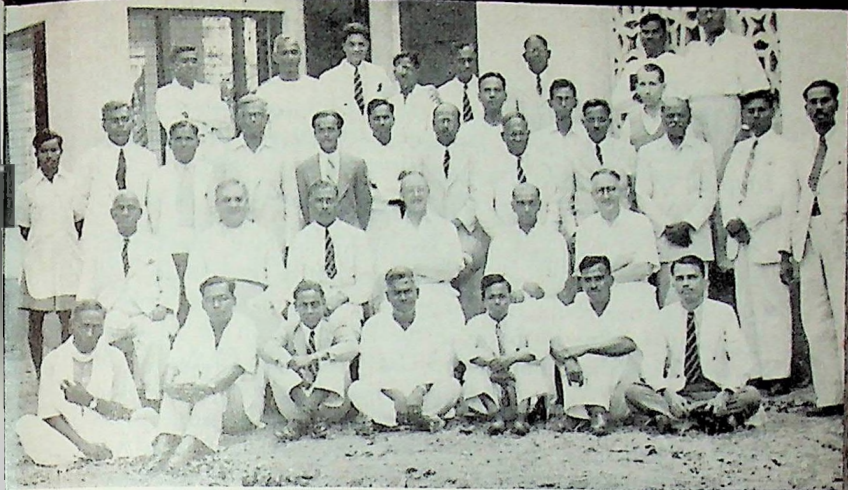
G.M.

## Thanks from BELRA

Overseas our Toc H ‘gang’ still preponderates. Of the 1935 pioneers Hamish MacGregor (Itu) and Bill Lambert (Tanganyika) are still with BELRA, while Norman Crayford and Peter Pedrick have ‘joined the Government’. Other Toc H men now working for BELRA abroad number a round dozen. Lambert is at present on furlough, and we look forward to seeing MacGregor in April.

During 1949 co-operation by, with or from Toc H was again invaluable in showing the Exhibition in different parts of the country. Toc H members always rally round like yeomen, and work like Trojans to ensure its success. We are indeed most grateful for their constant help.

*From The Belra Quarterly, April, 1950*



*A group of members taken at the South India Training Week-end, held at Madras Christian College, Tambaran, April 22-24, 1949*

## Indian Prospect—VI

*In this concluding instalment ALEC CHURCHER writes of the vital part to be played by Toc H within the Christian community in India.*

GETTING OUT of Pakistan proved to be even more complicated a process than getting in, but the various formalities were at last completed and early one morning I boarded the Dakota which was to take me to Delhi. Here I was the guest of Professor Samuel Matthai at the University. (Since April he has been appointed as the first Hon. Commissioner of Toc H in the new North India Region.) There was then no unit of Toc H in Delhi but as a result of a newspaper notice eight or nine members, some of whom had been unaware of the existence of the others, assembled at Matthai's house at St. Stephen's College for a meeting during my stay. It was decided to make a new start there and then and the latest news is that the Delhi group flourishes once more. From Delhi I stole a two-day holiday and journey to Agra for the sole purpose of seeing the Taj Mahal. I was prepared to be disappointed but thought it even



more lovely than any description of it. I saw it in the late afternoon, its white marble tinged with a rose-coloured flush, and it almost took my breath away. No wonder people come from all over the world to see it.

### **The Two Delhis**

While in Delhi I called on Sir Archibald Nye, the British High Commissioner, who gave me much interesting and valuable advice about the danger of trying to apply western standards of value to things in the East, and on Sir Maurice Gwyer, Vice-Chancellor of the University and Chairman of the old North Western Region, whose love for *Toc H* has never wavered and whose warm approval of the new plans for *Toc H* in India which were beginning to take shape was a great encouragement to me. I was also able to see something of the two Delhis—Old Delhi, the capital of India since ancient times, within whose high stone wall can be found traces of the cities of six earlier invaders who had made their capitals there before ever the Great Moghul Emperor Shah Jahan founded the present city, and the magnificent New Delhi, completed in 1931 at fabulous cost as the seat of imperial government, with its wide tree-lined avenues radiating in geometrical design from a central circus, and its atmosphere of spacious pomp and dignity. The two Delhis lie a few miles apart. The old city with its crowded narrow streets and bazaars, its poverty and squalor, can have changed little in the last five hundred years; neither the splendours of the new city nor the successive changes of its rulers can have affected it greatly if at all. In New Delhi Nehru and his ministers are busy in the fine red sandstone buildings of the Secretariat whose tall pillars are still topped by the royal monogram and the imperial crown, and the first President of the Indian Republic occupies a single wing of Government House whose porticoes still hold carved British lions within their pediments. But a few miles away in Chandni Chowk—the Square of the Moon—(where I used to call at Grindlays Bank for my letters), sacred cows with red-painted horns still stray mildly amid the confusion of the crowded street, and beggars still stretch out the leprous stumps

of their limbs for annas, and the cobblers and the potters ply their trades as did their fathers before them. It would be dangerously easy to discover much symbolism in all of this. I do not propose to attempt to do anything of the kind.

Within a week of leaving Delhi I was in a Calcutta nursing home with an attack of jaundice combined with some kind of fever, and a month later, after a few sweltering days in Madras where the hot weather was just getting into its stride, I reached Ootacamund, high up in the Nilgiri hills, where I was to spend a fortnight recuperating.

### The Last Stage

The last stage of my journey was by a narrow-gauge mountain railway which climbed tortuously upwards through what must surely be some of the world's loveliest scenery. For most of the way a dense green jungle surrounded us, but now and then, as we crept precariously along the edge of a deep ravine, magnificent vistas suddenly opened out revealing the wide sweep of shimmering plain below, where the town of Coimbatore lay basking among the foothills. In Ootacamund, seven thousand feet up, the scent of pine trees mingled with the cool sweet mountain air, and in contrast to the oppressive humidity of the plains produced an almost magical sense of well-being and light-headed exhilaration and joy-in-living which I shall always gratefully remember. Blue gums and eucalyptus trees, brought from Australia, gave the whole countryside a most un-Indian appearance and brought back vivid memories of the Taupo hills in New Zealand. At nights it was cold enough for a log fire in my room.

There was a Branch of Toc H in the town with whom I spent a pleasant and friendly evening, but I was supposed to be on holiday and for the most part they left me understandingly to myself. In the rarefied mountain air I found at first that much walking made me unexpectedly tired, but after the first few days I began to make little expeditions into the country round. Within a mile or two of the town wild jungle country creeps right up to the roads. There

was talk of tiger, panther and puma, but I saw nothing more alarming than a few monkeys, which was perhaps as well, for I am no Tarzan. The local tribe of aboriginals—the Todas—are almost the only people left in the world who still practice polyandry, and here and there their "munds"—little clusters of primitive low-built huts—were to be seen by the side of a stream or clinging to a steep green hillside. Altogether there was much that was new and fascinating for a Cockney like myself to see and learn. The lassitude and depression which had settled on me when I was taken ill in Calcutta gradually lifted and I settled down to work on my report with a new zest.

### Complex Problems

I had now been in India nearly seven months and had travelled a good many thousand miles since I had first landed in Bombay. I had seen some of her great cities, some of her country towns, some of her remote villages. I had met a wide variety of people in many walks of life and had talked with innumerable chance acquaintances on railway journeys and in aeroplanes. I had tried to learn something from all of them but was by no means sure that I had succeeded in getting anything but the crudest impression of the whole vast picture. I had met almost all the Toc H members in the country, Indian, British and Anglo-Indian, and had seen something at least of the work they were doing and of the spirit in which they were doing it. What part could this handful of Christians play within the tiny Christian community scattered so thinly over the length and breadth of a great sub-continent? In a new and independent India could something so essentially British and western (or so it seemed to me) as Toc H really come to mean something vital and compelling to men so different from those among whom it was founded? John Gunther, in *Inside Asia*, describes his efforts to come to grips with the complex problems of the eastern world as being like those of a man wearing boxing-gloves and fumbling to pick up a marble. As I walked the hills round 'Ooty' turning over in my mind the many and often contradictory views I had heard about



the future of India and the part of the Christian church within it, and trying to sort out my own impressions and to think clearly about the answers to these and many other questions, I felt great sympathy with this sense of frustration. Can any westerner ever really begin to understand anything at all about the east? Was Kipling right when he said that "never the twain shall meet"?

Yet perhaps the future of our world now depends as never before upon their being able to come together. The 'backwardness' of the east may well prove to be the needed antidote to the so-called progress of the west, its sense of spiritual values may yet be destined to restore equilibrium to a world top-heavy with materialism.

### **A Special Opportunity**

India is a land where spiritual values are paramount, but the good life to the man of the east is the life of worldly renunciation. The holy beggar, the yogi in his ecstatic trance, the hermit meditating by the roadside, these are the examples of perfect living; the social reformer until quite recently has had no place in the gallery of sainthood. In the east "Thy will be done" is no more than a sigh of patience and resignation under suffering; to us of the west it is a challenge to social action. I began to wonder whether the tremendous social problems of poverty and sickness and illiteracy which confront the Indian Government could ever be tackled, let alone solved, without the dynamic of Christianity. Was it this aspect of the Christian religion which had led Mahatma Gandhi so close to the church of Christ? Has the westernised Nehru, one of the greatest and highest-minded figures on the contemporary political scene, while remaining a Hindu caught from his contact with the west something of the essentially Christian quality of its social conscience? Whatever may be the answer to these questions it seemed clear that a very special opportunity was now presented to the six million Christians in India to show by their lives that because of the faith that was in them they accepted responsibility for the well-being of all those among whom they lived, and

to set an example to the rest in personal service. In more than one place in India I had seen how a small group of Toc H men had been effective in witnessing to the fact that, to the Christian, deeds are closely related to creeds, and had been able to help in stimulating the whole Christian community to do something to bridge the gap which yawns so widely (and not only in India) between Christian theory and Christian practice.

"A rose" wrote Mahatma Gandhi, "does not need to preach. It simply spreads its fragrance. The fragrance is its own sermon." In the new India the lives of Christians will certainly be able to speak more loudly than their voices. It seemed to me that Toc H within the Christian community in India could act like the irritant within the oyster and, tiny though it was, could play a vital part in producing the pearl of good living.

### Change of Emphasis

But if Toc H was to serve its day and generation within an Indian Republic it must clearly become increasingly Indian in character and leadership. The remaining British membership were an essential part of the Family, and their help would be both needed and welcome for many years to come, but they must stand whole-heartedly in alongside their Indian brothers and be willing to adapt themselves to Indian ways of expressing Toc H rather than seek to reproduce the British variety. It was encouraging to find that this change of emphasis had in fact been happening, naturally and without conscious effort, in many places. Relations between Indians and British everywhere in the country and at every level are probably better now than at any time in the past, and within Toc H it was abundantly clear that no narrow nationalism was ever likely to lead an Indian movement to desire separation from the rest of the Toc H family.

I tried to set out all these things and many more in the report I was drafting, and to suggest to the Central Executive some practical steps which might be taken to encourage these new and promising developments. I have left myself little space to write about the various constitutional changes



AN INDIAN INTERPRETATION OF THE FLIGHT INTO EGYPT.

*Mary, mother of Bala Dev,  
Daughter of the ancient East:  
Will thou not carry him again,  
Safely, into my seeking heart?*

involved, which perhaps is as well, for the personalities of the men who lead are of much more importance than the machinery of administration. The more I had seen of R. D. Paul in Madras the more convinced I had become that here was the man who had been "called" to lead Toc H in India, and it seemed to me that if somehow he could visit England a personal link of the best possible kind would be forged between the two widely-separated parts of our Family which would be of inestimable value to both in the years to come. I had already discussed the possibility with 'R.D.', and while I was in 'Ooty' word had come from



England that an official invitation to him from the Central Executive was on the way. The All-India Committee had given its blessing to the scheme and had offered to pay a share of the expenses involved.

At the beginning of August 'R.D.', with Mrs. Paul and myself, sailed from Bombay on the s.s. *Stratheden* and the many members at home who met him or heard him speak during his stay here will agree that we are fortunate indeed to have found such a man for our first Hon. India Commissioner. If it is true that a movement gets the leadership it deserves, Toc H in India must be a good show. Since his return to Madras he has wasted little time in getting to work. He has resumed, among many other duties, the editorship of *The Lamp* and in its pages many of his new friends at this end of the world will be able to follow the next exciting instalments of the fascinating story of Toc H in India.

A.G.C.

### Note on the New Constitution

For those who are interested, here is a brief summary of the new constitutional arrangements which came into force on April 1 of this year :

Toc H Pakistan becomes a separate part of the Toc H family with its own Council and Executive responsible direct to the Central Executive in London. Cyril Say, once of Lahore Branch now of Karachi, has been appointed its first Hon. Commissioner.

Toc H in India is divided into two Regions—North India and South India—each with its own Council and Executive responsible direct to the Central Executive in London, and each with its own Hon. Regional Commissioner. Samuel Matthai of Delhi Group has been appointed for North India and George Davis of Madras Branch for South India.

R. D. Paul becomes the Hon. India Commissioner and J. Forbes Ormiston, of Calcutta, the Hon. Deputy Commissioner. These two, with the two Regional Commissioners and an Hon. Treasurer, form an India Advisory Committee (Frank Cardew, late Chairman of the All-India Committee, becomes the India Hon. Treasurer). This team is responsible for co-ordinating the work and policies of the two regions and for advising the Central Executive on questions of general policy affecting Toc H in India as a whole. It is also responsible for the management of the existing All-India funds.

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✽ For the FESTIVAL in London on Saturday, November 18, Branch Members are asked to make their provisional bookings with their Secretaries at once, both for themselves and their friends. General Members are asked to notify the Festival Secretary direct at 47 Francis Street, S.W.1.

✽ Nominations of candidates for the CENTRAL COUNCIL for 1950-52 are asked of all Branches by mid-July.

✽ The CENTRAL EXECUTIVE are meeting some members of Area Executives at a week-end conference in Birmingham on June 9-11 and discussing some of the matters arising from the annual meeting of the Central Council in April.

✽ BARKIS has returned from his tour of East and South Africa. He is resuming his editorship of this JOURNAL, but has many other commitments which will prevent him from being allowed to accept many distant engagements this year.

✽ The Rev. F. DERRICK HALLIWELL, Chaplain of St. John's, Colaba, Bombay, and the Rev. R. L. (BOB) WATSON, Chaplain of St. George's Cathedral, Madras, have been appointed Hon. Padres of the North and South Indian Regions respectively.

✽ Since last November, 240 new TOC H BUILDERS have been enrolled.

✽ The TOC H BUILDER'S BADGE is now available without charge for all non-member Builders who wish to have one. Builders are invited to apply to the Bursar. New Builders will be told of this on enrolment.

✽ MR. PUNCH REGARDS TOC H: A reprint of the article in *Punch* on March 8 is available, Price: one penny each, 9d. a dozen, 6s. a hundred.

✽ FORTHCOMING EVENTS include: June 17: London Marks Garden Party, Mark XX, Putney, 3 p.m. June 22: Toc H Services Club Garden Party at Forest Close, Wendover, Bucks, 3 p.m. July 8-9: Northern Area Rally, Durham. September 2-9: Volunteer Agricultural Camp, Sevenoaks, Kent.

## Filling a Gap

ONE RESULT of the Conscription Act is that the young men from colleges and schools who used to give their services to the Boys' Club work and summer camps from East and South-East London cannot now do so to the same extent. Amateur leaders are essential to the whole spirit of these enterprises and there is therefore a very serious gap among the voluntary personnel.

This is why over fifty men have been recruited by Tubby, from the United States and Canada, to come over here this summer to help and relieve the social workers. These Winant and Osler\* Volunteers are a picked set of men—some Professors, College Dons and Undergraduates of all descriptions, among whom are some very fine athletes, and a few senior schoolboys of eighteen.

The Winant Volunteers are due to arrive in England on June 25 and will pay a short visit to Oxford, where they are the guests of Rhodes House. On June 30 they return to London, pick up their working kit at Tower Hill, and go off to their various assignments, where they will be living for six weeks. During this time most of their day-time studies will be concerned with Housing, Education, Hospitals and Welfare. Some who have special interest and training in the problems of Juvenile Delinquency have been invited by Mr. Henriques to the Children's Court and others will also be asked to the Sessions Court. Much of their daytime will be spent in study of the whole East London scene.

Many varieties of evening work await their advent with great expectation. Rumours of the returning Americans have already reached the children in all parts of Stepney, where Winant Volunteers of previous years contracted many friendships. A squad of volunteers will be assigned to the Beach Wardens of the Children's Beach in front of the Tower of London, and other spheres of work will be with local parishes, Settlements, etc.

\* This year is the centenary of the birth of Sir William Osler, which is the reason why McGill men proudly bear his name.



On July 28 the Osler reinforcing contingent arrive in London straight from Montreal. This will consist of ten men and four women. The lady volunteers are each expert at the special work which they will undertake, relieving or assisting in each case where local social workers are due for vacation. The men will join up with the Winant Volunteers and a large team will help in the camps which commence in the first week in August.

Before returning to their own distant homes, both parties will pay a visit to Flanders Fields, using the Old House as a base for their brief stay. It is to be hoped that, as a result of their happy employment, 1951 will see a contingent as large, or even larger, equally determined to lend a hand at filling a gap.

To judge from '48 and '49, when many of the men before returning decided to be members of Toc H, our Family will grow with each contingent. Toc H in Canada and the U.S.A. will thus be reinforced in future years. T.

## A Literary Lend-lease

There are probably a great many people overseas, members or friends of Toc H, who would welcome a parcel of used Toc H literature or past JOURNALS, free of charge.

There must also be hundreds of cupboards in this country, over-run with literature and rarely needed for reference, or possibly duplicates.

It is good for Toc H that its word should be kept circulating about the world.

The hostellers of Mark XXI, Derby, have volunteered to receive your unwanted pamphlets and JOURNALS, sort them, pack them neatly in parcels, and re-deploy this striking force (for such it is) among all those who ask for it.

*To Journal readers Overseas:-* please make this offer known to all who might appreciate it.

*To home Branches:-* If you have literature to spare, spare it.

*To all concerned:* The address is, The Jobmaster, Toc H Mark XXI, 228 Osmaston Road, Derby.



*Members and friends arriving for the Festival Service.*

## South Western Area Festival

*"Festivals are Ordained to Serve God Onlie"*

TORQUAY is always a town of colour, and on Saturday, April 29, still more colours were added—old gold, silver and black. Toc H badges were in evidence everywhere, for this was the day of the first S.W. Area Festival since the War. Members of Men's and Women's Sections with their friends journeyed from near and far by train, coach and car to be present.

### Festival Service

The Festival Service of Praise and Thanksgiving was held in the Union Street Methodist Church. This beautiful building with a seating capacity of nearly 1,200 was filled with the "spirit" as well as with the "kindred in Toc H" who were conscious of the presence of God. At the organ was Ernest Goss, F.R.C.O., Director of the Torquay Municipal Orchestra, Rev. J. E. Trevithick (Plymouth District Padre) conducted the service, assisted by Rev. H. F. Howell (Mid-Cornwall Padre). The Lesson, 2 Corinthians, Chapter 4,



*"Community Singing is always a popular feature at West Country gatherings"*

was read by Edgar J. Trout (Crownhill) a member of the Central Executive. The newly-appointed Area Padre, Rev. S. R. Bolton, gave the address, his text being "We are ambassadors for Christ". He reminded us that we are working for Christ and His Kingdom, and shall eventually be called upon to give an account of our stewardship.

### **Mayoral Welcome**

After partaking of high tea, the *rendezvous* was the Town Hall for a great Family Reunion. Here we were the guests of Torquay Corporation, whose Parks Department had provided a bank of beautiful flowers across the front of the stage—over the backcloth members had installed a monster Toc H badge flanked by bars of orange and silver; the whole result being most pleasing. Tom Dyke, Area Chairman, extended welcome to all and introduced the Mayor of Torquay (Alderman Frank W. March), who expressed pleasure at being present and welcomed Toc H to the Borough. He said that "Toc H helps to keep this country on an even keel".

After reading messages of greeting from old friends in many parts of the world, Tom introduced Elsie Potter—



lately Overseas Secretary of Toc H (Women's Section), who took us on a most interesting world tour, urged us to watch with sympathy and to pray for the work of the Movement overseas. Colour prejudice, she said, was the greatest of the problems facing us both in Africa and India.

Community Singing is always a popular feature at West Country gatherings and on this occasion was in the hands of Somerset folk. Reg Pitman (Langport) ably led our songs and John Bradford of Yeovil convulsed us with stories in his native and other dialects.

### Padre's Innings

Then came Padre Herbert Leggate, who gave us of his best. He certainly mixed the "grave" with the "gay". The speaker urged that Toc H should be firmly set in an unstable world and suggested that we believe in God, who works through ordinary people like us, and that our God is not in any difficulty. "Label thinking" is a curse in the world today. Herbert pleaded for family consciousness and for real service which is even more necessary than ever in these days. Light shines into the darkness which cannot put it out. So in these hours we must let our lights shine with greater intensity than ever.

Undoubtedly the most impressive scene was the procession of forty-two banners and seventy-eight Lamps and rushlights from the rear of the hall to the stage. The Lamps of five new Branches were kindled by the Administrative Padre and in the ensuing darkness the flames of all were held aloft for the solemn ceremony of 'Light'. Homegoing prayers were led by our Area Secretary, Mayne Elson, and we brought our Festival to a close by singing the *Battle Hymn*.

This great occasion was known as "Operation Jackdaw", a pseudonym for the Chairman and members (both men and women) of Toc H at Dawlish who carried out all the arrangements. Our thanks are accorded to them for the efficient organising of a day which will long be remembered in the South West.

LES. WILLIAMS (*Saltash*)

# The Elder Brethren

ALEXANDER.—On April 21, at Aubrey House, Campden Hill, London, AGNES MARY ALEXANDER, donor of the Philip Clayton Chaplaincy.

BALL-BOURNE.—On April 5, CLAUD PERCIVAL BALL-BOURNE, ('B.B.') aged 54, a member of Brentwood Branch. Elected 8.1.'34.

BALLINGER.—On March 10, FREDERICK JOHN BALLINGER, aged 72, a member of Griffithstown Branch. Elected 2.6.'49.

BROWN.—On April 15, ERNEST VICTOR BROWN, aged 69, a Notts and Derby Area member. Elected 13.1.'33.

BUSBY.—On March 22, RENNIE H. BUSBY, aged 75, a member of Austwick Branch. Elected 20.10.'38.

COCKMAN.—On April 6, HERBERT WALTER COCKMAN, aged 68, a member of Upminster Branch. Elected 1.6.'44.

DEAN.—On April 15, RICHARD WILLIAM MARSON DEAN, a member of Norwich Higham Branch. Elected 14.7.'30.

GLASSCOCK.—On April 6, PERCY HERBERT GLASSCOCK, aged 67, a member of Bishops Stortford Branch. Elected 1.12.'45.

GORTON.—On April 12, at Farndish, near Wellingborough, JOHN PERCIVAL PAGE GORTON, aged 56, Priest, Deputy Vicar of All Hallows, 1947-49. Elected Jan. 1920.

HORSLER.—On April 12, GORDON GILBERT THOMAS HORSLER, aged 34, a member of Shrewsbury Branch. Elected 19.7.'37.

KERSHAW.—On March 23, FRANK KERSHAW ('Uncle Frank'), aged 63, the Treasurer of Redditch Branch. Elected 13.7.'34.

LAWTY.—On April 7, GEORGE LAWTY, aged 55, the Pilot of Bridlington Branch. Elected 28.9.'29.

LOCKYER.—On April 11, ARCHIBALD HORACE LOCKYER, aged 58, a member of Farnborough (Kent) Branch. Elected 7.12.'45.

NEILD.—On March 26, ROBERT NEILD, ('Bob') aged 55, a member of Winnipeg Branch and Area Council. Elected 1927.

PAPWORTH.—On April 5, LESLIE C. PAPWORTH, aged 62, a founder member of Huntingdon Branch. Elected 1.11.'37.

ROSE.—On February 7, JAMES PATRICK ROSE, aged 79, a member of Devizes Branch. Elected 24.10.'36.

SMITH.—On March 25, following an accident, REGINALD J. SMITH, aged 44, of the Royal Merchant Navy and formerly a member of Cheltenham and Gloucester Branches. Elected 25.10.'38.

STACEY.—On April 1, WALTER MICHAEL STACEY, aged 57, a member of Horley Branch. Elected 15.12.'48.

TICKNER.—On April 13, ALBERT WALTER TICKNER, aged 59, a member of Catterick Village Branch. Elected 14.6.'38.

### In Memoriam: John Gorton

Kindly imagine, if you will, a man of tranquil strength. His face at Knutsford shone with a perfect health and strong conviction. It was a joy to watch him in a game. He was the captain of our Rugby team, and there was nothing that he could not do. In education he was so advanced that our top form at Knutsford was beneath him. Then came an interval of many years when we almost lost sight of one another; and it was not until 1946 that I made bold to put my plea to him. He was then the rector of a big country parish near Bedford. Was it too much to ask that my old friend should at this stage resign his country living, and come to be with me through thick and thin? I put my hopes to him, and he decided to fulfil those hopes.

It was indeed no easy thing for Gorton thus to abandon country work he loved, and in 1946, when Gorton came, there was no church beyond the little porch-room; the parish was not starting to revive, the houses could not have a shred of paint. Comfort in any reasonable form was over the horizon of ambition. Knowing all this, the Gorton family decided to throw in their lot with me; and every one of them played the game and took at least a portion of the burden. All Hallows' parish found them to their taste and accepted them as unchanging friends.

The new *régime* in the still ruined church and in the offices had its effect. All Hallows' *News Letter* took shape again, and always started with a thoughtful item signed



J.P.P.G.—just the bare initials. I noticed in the church that Gorton's voice was not as strong as it had been of old; and that his stammer, which had been attractive, had now become more chronic and acute. Among the office staffs he was most welcome. His visits never failed to have effect. His shyness and reserve were in themselves almost magnetic in their influence. With a complete and happy confidence, I sailed for Abadan in '48.

When I reached home in March, '49, I found John Gorton sadly overstrained; that was on March 4. On March 7 his health broke down completely; and from that date he turned into a plucky invalid, though almost ten years younger than myself.

Now he is dead, I again see him in the young glory of his strength, his calm demeanour, his humility; the unassuming captain of the School, established in the Gaol of Knutsford town. This prison has completely disappeared, no stone of it is left upon another; but there are still remaining in the ranks of grey-haired parish clergy throughout Britain, yes and far overseas, true-hearted priests to whom the name and influence of John Gorton remain a very precious heritage. T.



## A Badge for Toc H Builders



The new black enamel and gilt Badge introduced last year for the use of our Toc H Builders has proved to be very popular. In response to many requests Badges with a button-hole fitting will shortly be available as well as the present pin-fitting type. Applications for them should be made by Builders to local Secretaries or to Headquarters. The Badges are now issued without charge.

# Branch Briefs

## Some Twenty-first Birthdays

*Nineteen Twenty-nine must have been a vintage year for the 'recognition' of new Branches, to judge by the number of Twenty-first birthdays being held this year. Space limitation will only allow mention of a few, but to all Branches reaching this milestone on their journey we send warmest greetings and wishes for 'many happy returns'.*

■ Nearly 300 members and friends turned up for GUILDFORD's coming-of-age party on Saturday, May 6. The Mayoress (Mrs. A. J. Puttock) cut a huge birthday cake, the gift of Hector Powell.

Tubby told how he tried for nine years to get Toc H started in Guildford. He spent his first night there, he said, in a bus shelter. His motor-cycle broke down about midnight, he did not like to go back to his friends, he had not the money for a hotel, a man in a bus garage failed to mend the bike and offered him the shelter of a bus for the night.

During an entertainment, 'Chippy' (Tubby's Dog) won a special round of applause by pushing over a large vase of flowers in order to get a drink.

■ After a homely Birthday Service in St. Giles' Church on Saturday, May 6th, at which the Rev. F. Keates gave an outstanding address, SMALL HEATH's 'coming-out' celebrations were continued in the adjoining hall, when the cutting of an imposing cake was an early feature of the party. 'Ancient' members of the Branch were introduced to a large gathering by the present Chairman, Frank Cooper, and C. Darke, the first Pilot, wittily outlined earlier days.

A short reading from Tubby's "The Upper Room" (first published the same year that SMALL HEATH became a Branch) was followed by intimate footnotes from Jim Keeling (Area Chairman), while John Callf (Area Secretary) sounded a strong note on the adventure of Toc H.

■ BOWERS GIFFORD's Twenty-first birthday was recognised with a service held at St. Margaret's Church on April 15th,

at which Tubby, in giving the address, re-told the story of the birth of Toc H.

A celebration dinner, held the same evening, was shared with members from SOUTHEND, SOUTHCHURCH, LEIGH, BEN-FLEET and SHOEBURYNESS.

■ A Re-dedication Service at St. Andrew's Church, followed by a coming-of-age Guest-night, was held by DEAL and WALMER to celebrate the Branch's Twenty-first birthday.

In an inspiring address, the Branch Padre, the Rev. V. D. W. Hyde, stressed the full implication of Toc H membership.

The many guests, including members from BUCKLAND, FOLKESTONE, HYPHE, and ASHFORD, were welcomed by 'Jimmy' James, and before taking 'light' Peter Greenfield (Dover District Chairman) outlined its meaning. The guest speaker was Ches, who spoke on "Toc H yesterday, today—and tomorrow".

■ HUDDERSFIELD, now in its twenty-seventh year, recently held a dinner to celebrate the 1,200th meeting of the Branch.

■ The main award at Cowal Drama Festival was won by DUNOON Toc H Boys' Club, adjudged best among twenty-two teams which competed.

■ Sixteen Persian officers, taking a jet-propulsion course, were recently entertained by COVENTRY. The Branch had previously entertained Pakistani officers on a similar course.

■ Forty-eight radio headphone sets have been presented by LLANDUDNO and CONWAY, to the Llandudno General Hospital.

■ HORNBURCH, in co-operation with SOUTHEND, are this month taking a party of old folk for a seaside outing.

■ After being homeless for ten years, WINCHCOMBE have returned to their old headquarters, which were taken over by the Army in 1939.

■ A series of socials for invalids and cripples in the Derby district has been organised by ROWDITCH.

■ A Garden Party is being held by TATTON District at Parrs Wood House, East Didsbury, Manchester 20, on Saturday, June 17.

■ When SWAFFHAM undertook the launching of a model light-ship during the town's Civic Week, a member inadvertently launched himself as well.





# The Open Hustings

*The Editor welcomes letters on all matters concerning Toc H. For reasons of space the right is reserved to shorten letters received, but every effort is made to print a representative selection.*

## Film Units

DEAR EDITOR,

Having been closely connected with the Film Units in both Belfast and Paisley I was very interested in the replies of Shaun Herron and Alex Thain to Joe Frame's recent letter.

Whilst I agree with Shaun that Toc H should be sufficiently adventurous to tackle a job which, at first sight, appears to be beyond its strength I think, nevertheless, that Joe's warning should be given very serious thought. Knowing Joe intimately as I do I'm sure that, even in the light of all the experience he has gained since our Film Unit was born, he would still be prepared to start another job of similar dimensions. But, I'm convinced that he would set about it in an entirely different way. We have learned many lessons in these five years and are glad that other units have benefited by our mistakes.

My good friend, Alex Thain, relates a case in point. It is over three years (not two, as Alex says) since the meeting in Paisley Town Hall at which the

Committee was formed. We had to disown discouragement again and again before we finally aroused sufficient enthusiasm to feel confident enough to go ahead with the job, but the ultimate result was the formation of the "Paisley and District Hospitals Entertainment Committee". Toc H started the scheme, Toc H has its representation on the Committee and provides some of the voluntary workers, *but* Toc H is not saddled with the financial responsibility.

My advice to any Branch which contemplates the formation of a Film Unit, or indeed, any other project which requires large sums of money and a good deal of manpower, is to follow Paisley's pattern.

Willing helpers are plentiful outside the family of Toc H if we are only ready to use them. *Belfast.* "BILL" BRADFORD.

## Facing the Facts

MY DEAR EDITOR,

I recommended in a certain pamphlet that Toc H Branches should adopt the course of holding one main week of self-denial throughout Toc H each year.

This was approved; but differences of dates, and long discussions, largely wrecked the plan. This plan was borrowed from the early days of the Salvation Army.

"Bob-a-job", the most successful plan of the Boy Scouts, must not be borrowed, in my own conviction; since it would be an obvious imitation and might conceivably confuse the public.

Being, however, pressed at the Staff Meeting by several speakers for a further scheme whereby Toc H can find a cheerful way of adding money by its own efforts to the family purse, I then bethought me of an earthly meaning for our old honoured nickname: TO Cut Hair!

If only every Branch of Toc H would appoint a barber and get him well trained, so that he could (with reasonable skill) give hair-cuts to the members of Toc H and pay the proceedings into the Branch fund, the problem of finance would then be met.

Some twenty thousand members of Toc H have their hair cut in barbers' shops each month, and barbers' shops are always overcrowded; they do not need our custom and support. Thus twenty thousand could be withdrawn without the slightest injury to the Trade, and they would each of them provide an annual £1, or something of the kind, for monthly hair-cuts. The cost and tip would go into the

pool, and £20,000 would be gross increase. The tools and the place of *rendezvous* would be of course essential to the task; but most Toc H club rooms could become on one night a month the Toc H Barbers' Shop for members only. By this means we should not offend the Trade, and we should get our hair-cuts without a lot of waiting, and make money for the family purse.

I am quite serious in this suggestion. There is in San Francisco one whole Church built by a barber, who subscribed to it all the tips that he received for many years. He kept the tips apart and paid them in. I've seen the barber, and I've seen the Church; and therefore I submit this plain suggestion as now the very best that I can make. If it became a custom in Toc H, it would go far to meet financial needs.

Yours always,

TURBRY.

## Young Ideas

DEAR EDITOR,

Your correspondent on "Young Ideas" (May JOURNAL), is surely extremist in talking of separate meetings as "silly nonsense". Women have matters to discuss at their Branch meetings which are their particular concern, and *vice versa* for men.

Regarding the comparison of the "true family", is it not often

'divided' when the wife belongs to a dramatic society or Young Wives' Guild—and the husband has an allotment to tend?

I would suggest, that young men and women who do not wish to be separated, are not likely to want to join any movement that will make demands upon their time.

(R. M. BECK.)

*Richmond, Surrey.*

### Family Compass

DEAR EDITOR,

I see that the May Open Hastings begins with objection to the compass as an aid to definition and remembrance of our aims.

Apart from the fact that there is only one point associated with a circle, its centre, I have always found the compass very satisfying.

As the compass needle is shaped thus:—



it cannot help pointing to four points simultaneously, and conveys to me that I should be directing my efforts towards fulfilment of all the four points and that they are closely inter-related.

BOB CANNING.

*West Midlands.*

DEAR EDITOR,

The Compass is to me a symbol of Divine inspiration. Correctly set, we take our bearings from *true* North, *i.e.*, the source of Eternal Love (not from

earth-bound magnetic North; see the opening phrase of the Toc H prayer).

The compass needle is poised at the centre upon the Master Pilot, challenging us to take our part in fulfilling his command to go *out* to all the points of the compass.

Hedged in by the "Family Circle"? Never! That is the sort of thing from which the Christian Church is suffering.

"UNCLE HENRY."

*Coulsdon, Surrey.*

### Happy Homes

DEAR EDITOR,

On September 2, there will be the official opening of the Sussex Toc H Happy Homes Exhibition, which is being held for eight days in aid of Toc H funds, in the "King Alfred" building, Hove. Naval members of Toc H will recall this as H.M.S. *King Alfred*, the war-time officers' training establishment on the sea front.

Here is an opportunity for some of the 22,000 officers who trained there, to visit their old base and also show it to their wives and friends and to help Toc H by supporting the Exhibition.

Accommodation (at all prices) can be arranged in Brighton and Hove for a week or a few days, if desired. I shall be glad to supply details of this, and special



day excursions by coach or train, if they will please write direct to me.

DICK REED.

3, Heath Hill Avenue,  
Lower Bevedean,  
Brighton.

### Overseas Links

DEAR EDITOR,

It seems to me that Toc H should have a panel of friends all over the world so that men who go overseas may, if they wish, be introduced to someone already there. I suggest that at a future meeting of the Central Executive Toc H should appoint in as many places in the world, General Members to act as Toc H Ambassadors or Agents or Correspondents, or whatever name you would like to call them.

These names and addresses should be published together with the names of Branches and Units in the JOURNAL and members encouraged to get in touch with them whenever they were going to visit places abroad or wanted to get information about anything of the foreign country.

First, you would obtain a circle of friends, who should be glad of the opportunity of serving Toc H in far away places.

Second the National membership would have an opportunity of seeing how scattered all over this world is Toc H, and so knowing these blokes abroad by name would have an incentive to write and exchange views, ideas and information, thus

breaking down any barriers there might be in any field of thought and getting to know each other.

Thirdly, it would, to my mind have last but not least good propaganda value for the movement of Toc H, which sometimes hides its light under a bushel too much, instead of letting it really shine. Please, is this a good idea?

FRITS DIEDERIX.

Wassenaar, Holland.

[*Overseas members who would like to further Frits' suggestion are invited to write to: The Overseas Secretary, 47 Francis Street, London, S.W.1—Ed.*]

### Marking Time

DEAR EDITOR,

I offer the following suggestion to the Far Cotton Branch—

Find a simple but strenuous job. Seek out two seemingly self-centred and probably antagonistic adolescents and tell them to get busy. When, as they certainly will do, they ask for another job, have one ready. Then invite them to a well run lively meeting. If they ask to be invited again and if they turn up, enrol them without more ado. Repeat the same mixture as before, until your numbers are complete. HUBERT SAMs.

DEAR EDITOR,

Vic Brown's problem is always cropping up—may I venture?

There is no 'short-cut' way, no 'easy' way, only the simple

fundamental way to solve it.

The method is to be found in St. John 1, v. 39 and on. I put it that way on the inspiration of Tubby's article!

Having secured your manpower, you must have something to offer within the Branch.

Is Far Cotton really healthy? How are they expressing their faith in action? If they have a vigorous programme of service, the outcome of a robust faith, there will be no difficulty, but I believe that is their problem, and they have only a series of talks to offer week after week.

Perhaps the whole District is like that, but if not, the District Team is surely available for advice and help and leadership.

I once told one of our Toc H "higher-ups" that we needed inspired leadership within the units, but he strongly deprecated that, saying that that was a sort of Fascism. I said among other things that I thought that remark was sheer lunacy, and I still think so.

Leadership in Toc H is as necessary as in every other phase of life, and I hope Far Cotton and other units in like case may find it and respond.

PICKERING P. PERRY.  
*Northampton.*

### Our Inspiration

MY DEAR EDITOR,

R. D. Paul is to be congratulated for his very fine article in the March JOURNAL. A mem-

bership of only 20,000 in a population the size of that of the British Isles is a disgrace and not nearly large enough to enable Toc H to make the impact on the community that it was created and intended for.

In another article in the same issue, Alec Churcher tells us that in India there are Christians who go to church regularly, read the Bible and pray daily and yet don't know how, when, where or to whom to do good. Our trouble at home seems to be just the reverse of this. We are in danger of becoming just a collection of 'good job' clubs, without any sense of direction or purpose of why we are doing the jobs. We almost apologise if we mention the name of Jesus Christ.

One wonders how many Toc H members go to a place of worship regularly, pray daily or open their Bibles from one year's end to another. What is the use of trying to do God's work without using God's methods?

This watered-down Christianity is not good enough. It is time we faced the truth and realised that we shall stand a better chance of attracting new members permanently by the deepening of the quality of our spiritual lives and by boldly acknowledging Jesus as our Inspiration and Head.

J. A. HICKS  
*Timperley.*

# Central Council Meeting

THE ANNUAL MEETING of the Central Council was held this year on historic ground. The Corporation of London had granted the use of Guildhall, the scene since the 15th century of a succession of notable gatherings, grave and gay. This time there was no solemn trial in process, no banquet with My Lord Mayor in the chair, no ceremony of the Freedom of the City of London being presented as a mark of high distinction. The fearsome effigies of Gog and Magog no longer looked down on the scene, for they had gone up in smoke when the timbered roof and much of the old panelling had suffered in the war-time blitz. Toc H Councillors found the walls of the great hall bare but the floor furnished with well-padded chairs and beautified by a profusion of spring flowers, the gift of the Eastern London Area, later taken to the patients' wards in St. Bartholomew's Hospital.

## 'Amongst those present'

This, the twenty-ninth annual meeting, was also notable for a larger gathering than usual. Of 127 Central Councillors, 107 were present for the second and last meeting in their period of office for 1948-50; the election of the new Council is now being held. There were more attending by invitation, with no power to vote but with leave to join in the discussions, including representatives of the Central Executive and Staff of Toc H (Women's Section) and members of the Central Committees; Hon. Area Correspondents and members of Toc H Staff, padre and lay, from H.Q., Areas and Marks. A special welcome was given to the Hon. Treasurer of BELRA, the Toc H Commissioner, B.A.O.R., and members from the Argentine, Australia, India, Malaya, South Africa and U.S.A. This year there were also present the Chairmen of many Area and Divisional Executives and the Hon. Area Treasurers who were attending a conference of their own during the week-end.





*The scene in Guildhall, with the Central Council of Toc H in session.*

### **Tubby's Welcome**

During the morning of Saturday, April 22, some of these had visited All Hallows and 42 Trinity Square. At Guildhall at 2 p.m. there were 244 assembled for Prayers, led by TUBBY, after which he spoke of the Corporation of the City of London, unlike the Corporation of Toc H, having no Charter, and of the Lord Mayor being an elected King of London, the City where the King himself could not enter without the Lord Mayor's permission. The King and the Lord Mayor are the only two people in possession of the password and key to the Tower of London. The Arms of the Guild of London consist simply of the Cross with the sword of St. Paul, being designed long before a dagger was used to kill Wat Tyler. Believing that in 500 years' time Toc H would be one of the important City Corporations, Tubby expressed a preference for the use by Toc H of more picturesque terms; the word "Area" reminded him of nurserymaids and policemen.

The Chairman, G. J. MORLEY JACOB, being duly installed, REX CALKIN read messages of greeting from WILLIAM HURST and Padre GILBERT WILLIAMS, both absent through illness, from BARKIS on the eve of his leaving South Africa to return

home, from RAJAIAH D. PAUL, on behalf of 'Toc H' in India, from DUDLEY MATHEWS and the Australian Executive, from 'LEMON' in Melbourne, from JIM ARKELL and HAROLD GASCOIGNE in Brisbane, from Padre GEORGE DAVIDSON and the District Team in Winnipeg, and from 'Toc H' in Malta.

### **The Honorary Treasurer**

Then TUBBY re-told the story of how WILLIAM HURST first came into 'Toc H' and paid high tribute to the services of one who had been the Hon. Treasurer of 'Toc H' for twenty-six years. This was no mere vote of thanks, formally moved, but an affectionate offering of thankfulness for one who, while resigning his office, would continue to serve as a member of the Central Finance Committee. To succeed him, the Chairman proposed and the Council appointed DONALD CAMPBELL as Hon. Treasurer.

The confirmation of the Central Executive's re-appointment for two years of HERBERT LEGGATE as Administrative Padre was proposed by DONALD MACINTOSH (Bannockburn), seconded by TUBBY, and carried unanimously.

### **The New Central Executive**

By a decision taken two years before, the Council was to be asked to appoint by show of hands not more than four members who, by reason of their having been working in lands remote from this, might be little known to Councillors and so unlikely to be elected by ballot. The out-going Central Executive had proposed two candidates, one of whom, Brigadier FRED CHILTON, the Hon. Australian Commissioner-to-be in 1951, could not stand on account of being unexpectedly recalled to Melbourne. The other, LESLIE CAMPLING, had been for twenty years a Branch member and Area Chairman in the Transvaal and for sixteen years a member of the Southern African Executive. He was duly appointed a member of the new Central Executive.

Some weeks before, the Councillors had received the particulars of nominated candidates and found only eight names (one new) on the 'London and Home Counties' List. This being the number of places to be filled, all were elected without resorting to a ballot. On the 'Rest of Great Britain and Ireland' List, there were fourteen candidates for nine

places. Five members of the outgoing Central Executive had stood down this year and the voting resulted in thirteen members being re-elected and in four new members, in addition to LESLIE CAMPLING, being elected, their respective ages being 46, 44, 44 and 34. These are the members of the Central Executive for 1950-51:

#### Appointed Member

L. H. CAMPLING (late of Johannesburg, now of London).

#### London and Home Counties

A. L. L. BAKER (Kent), S. V. BERWICK (Kent), T. BURCHELL (Eastern London), H. GELL (South Eastern London), G. R. HAYES (The Brothers' House, Southern London), G. J. MORLEY JACOB (afterwards re-elected Chairman), H. A. SECRETAN (Vice-President), J. B. WILLIAMSON (Western London).

#### Rest of Great Britain and Ireland

G. ATKINSON (Melton Mowbray, East Midlands), N. E. BECK (Ely, East Anglia), R. BIDDULPH (Wolverhampton, West Midlands), M. DINWIDDIE (Scotland), J. GOSS (Chatham, Kent), M. G. W. A. HARRIS (Reading, Oxford and Thames Valley), F. G. HARRISON (Birmingham, West Midlands), E. O. MOSS (Manchester), E. J. TROUT (Plymouth, South Western).

#### *Ex Officio* Members

The Hon. D. S. CAMPBELL (Hon. Treasurer), Rev. P. B. CLAYTON (Founder Padre), H. W. HOWE (Administrator), Rev. H. LEGGATE (Administrative Padre).

#### **Toc H (Women's Section)**

The order of the formal business on the agenda was altered in order that this special business could be taken early. The Council was asked to receive a report on the relationships of Toc H and Toc H (Women's Section) and "to decide whether it forms a suitable basis for wider consideration". For the information of the reader, it seems advisable to recall briefly the history of this matter and to summarise the lengthy report which was in the hands of all present.

#### **The History of the Relationships**

The Royal Charter of Toc H was so framed in 1922 as not to exclude women from membership of Toc H, and a few women foundation members of the pre-Charter Association then became members of Toc H by the provisions of the Charter. In 1923 the



Central Council was asked to consider whether women should be elected as members or whether it was desirable that there should be a separate organisation more or less on the same lines for women. Consideration was postponed for a year, Branches being asked to report their opinions and meanwhile, having power to elect their own members, not to elect women as members.

In 1924 the Council unanimously agreed 'that consideration of the question whether women should be elected as members of Toc H be postponed *sine die* and that pending further orders of the Council no woman be elected a member of Toc H'. The Council was considered then to be satisfied that, whatever might be done in the future, it was not wise or prudent for Toc H in its then state of development to admit women as members. The decision taken then still applies.

In 1922 the Toc H League of Women Helpers was born and in 1925 its Constitution was approved by the Central Council of Toc H, the first Object of the Association reading: 'To help the Parent Association known as Toc H'. In 1927 the Objects were amended to read: 'To help the Association known as Toc H, to further its ideals and objects in every way possible, and to carry those ideals into the lives of women and girls, striving to think fairly, love widely, witness humbly and build bravely'. The effect of this amendment was to recognise as the main object of the L.W.H. the building up of a movement among women and girls parallel to the Toc H movement among men. The Objects have the same wording today.

In 1932 the Central Council of Toc H, after considering preparatory memoranda, debated three propositions which were summarised as (i) Independent parallel organisations; (ii) As we are—with better co-operation; (iii) A single society—under conditions. The second was carried.

In 1938 the Toc H Council received a report that the L.W.H. were unanimous in regarding complete separation as disastrous, but not in believing that complete amalgamation was an ultimate ideal. The sensible course was to try to establish a stable relationship which would enable L.W.H. to continue unimpeded with its task of spreading Toc H ideals among women. The sanction of Toc H was no longer required for the formation of L.W.H. units. Fuller co-operation was suggested by means of Joint Advisory Committees and other ways of regular consultation.

In 1943 the Central Council of Toc H agreed to the change of name to Toc H (Women's Section) and with two resolutions of the L.W.H. Central Council: (i) That no fundamental change in the

nature of the movement be effected until it is possible to sound the opinion of the membership which will face the work of Toc H in the post-war world; (ii) That we strive for full and complete co-operation with Toc H in every way, leaving each District free to find the way which is best suited to itself.

As the outcome of various discussions, there has been no sanction given to 'mixed units', that is, units with a membership of both men and women. Both Central Executives have agreed that mixed meetings should not be held more than once a month. In 1948 each Executive adopted this resolution: "With a view to the progressive development of close understanding and mutual support between the men and women members of the Toc H family, the Central Executive wishes it to be understood that there is no objection to, but much advantage in, men and women members meeting together at Branch, District or Area level whenever they feel that this will help them to serve the movement better. In recommending this course, the Central Executive wishes to make it clear that 'mixed meetings' does not mean units with a mixed membership." No proposals have been made to alter this policy. At this point, it should be stated that, 'as a fundamental basis of the Constitution' of Toc H (Women's Section), it is agreed (a) that any alteration in the Objects shall require the previous sanction of the Toc H Central Executive, (b) that the form of application for membership shall be approved by the same body, and (c) that no symbol or ritual of Toc H shall be used and no badges embodying any such symbols shall be worn by the Women's Section or its members, not being members of Toc H, without the sanction first obtained of the same body. This is agreed, be it noted, in consideration of three matters, the use of the title of Toc H, the use of the Lamp as a badge and the co-operation of the staff and organisation of Toc H in the formation and work of the Women's Section.

In 1949 the Toc H Central Council decided, 'in order to ensure that both men and women shall be free to make their best contribution to the Toc H movement', to ask for further discussion on relationships and a report in 1950. The Central Joint Advisory Committee, consisting of an equal number of men and women, decided to take legal opinion and this, as given by Learned Counsel, was embodied in the Report presented last March to the Women's Central Council, who accepted it as a basis for wider consideration subject to the decision of the Toc H Council at this meeting.

### **The Report on the Relationships**

The report recalled that, in the discussions that had taken place over a long period, general agreement had been reached on the



THE PLATFORM: *Tubby, Herbert Leggate, Harold Howe, Morley Jacob, Rex Calkin and the legs of Donald Campbell.*

following points, accepted by both Central Executives: that Toc H should be one movement and not two; that women should have the same status as men within the one movement; that the Women's Section should no longer be subsidiary to Toc H (Incorporated) and that both men and women should be left as free as possible to work out the ideals of Toc H, each having full control over and autonomy within their own side of the movement.

The opinion of Counsel was that such changes as are necessary to achieve the ends in view could be covered by altering the By-laws and that there was no need to alter the Charter, an expensive and exceedingly prolonged undertaking. The main proposal was that the unincorporated Association called Toc H (Women's Section) should be dissolved and that all its members should become members of the Association itself, as defined by the Charter.

The new members would be members of new Branches, corresponding in every way to the former Branches of the Women's Section, which would be recognised by the Central Executive as Regular Branches and would be made subject to regulations excluding men from membership of them. All the existing (men's) Branches would simultaneously be put under regulations excluding women from membership of them. (Such regulations can always be varied from time to time within the terms of the Charter.)



Thus the existing arrangements for separate men's and women's Branches and for Districts and Areas would be in no way affected. But all Branches would have the right to be represented on the Central Council, so the new and old Branches would be grouped together so as to re-form the geographical constituencies which elect the Councillors.

The Council would thus be elected by mixed constituencies. Legal advice was against grouping the Branches for this purpose in separate constituencies of men and women. To do this, it was said, would delay indefinitely the fusion into one integrated movement, which it is the purpose of these proposals to achieve. It was to be hoped that the electors would elect the best candidates that offered themselves, regardless of sex.

The Report went on to explain how the Council, whatever its own composition, would appoint a Central Executive with a substantial representation of both men and women and that this body would deal with matters affecting the whole movement and would probably not need to meet often. The By-laws would be altered so as to provide for two Standing Committees, one to deal with the work of the men's Branches and the other the women's Branches, doing most of the work now done by the two respective Central Executives.

Nothing would be gained by rushing the proposals nor should they be allowed to divert the movement from its proper activities. Any such new arrangements would not be completed until 1953. As a first step, if the report was generally approved as a suitable basis for wider consideration, an explanatory article would be published in both *The Journal* and *The Log*. The proposals could be discussed by members at home and overseas before the end of 1950 and opinions recorded by all teams concerned. While the proposals did not contemplate any changes at present in the nature of Branches or of Districts and Area Teams, they did provide for Members and Branches of Toc H (Women's Section) becoming part of the Association known as Toc H.

### Discussion on Relationships

HAROLD HOWE, in presenting the Report, explained the possible courses of action: To accept the Report as a basis for wider discussion; to reject it and take no further steps at present, or to reject it but refer the question back to the Joint Advisory Committee for further thought with a view to producing another plan for wider discussion. Some Councillors might feel that all was well as regards relation-

ships in their Areas and that this was an unimportant matter. He submitted that the main features in the history of the subject indicated that there must be a further step taken at some time. The points at issue on which he hoped agreement could be reached were these: (1) Do we want there to be one movement called Toc H or two movements, one known as Toc H and the other as Toc H (Women's Section)? (2) Do we want women in future to be members of Toc H or not? (3) Do we want both sides to be perfectly free to develop along their own lines? (4) Do we want the Women's Section to continue to be subsidiary to Toc H?

L. M. ANDREWS (Southern) asked that steps be taken speedily to rectify the present situation in which the Women's Section were not legally constituted. It was incongruous that a man who was a Toc H member had a wife who could not be. They deserved to be brought in as members in every sense. Let them still remain a separate entity within Toc H with their own Council and leaders. E. C. ATKINSON (North Wales) gave full credit to the women's wonderful work but, with others, he felt that women as full members of Toc H would cramp the style of both sexes, so Toc H should continue as at present. A. JACKSON BROWN (Southern) did not agree. He felt a complete approval of the report except that, if the question of having mixed Branches did arise, this should be left to the decision of the whole movement, including the women, and not of any Council.

T. E. DYKE (South Western) thought that many men cannot give of their best in a mixed gathering. M. B. ELSON (South Western) considered that the plan should be looked at very carefully. It might be the thin end of the wedge towards the mixed unit. The mixed Central Council would involve the attendance of women Councillors at Area Executives and District Teams. There would quickly be a mixed movement before it was realised. At mixed gatherings there was bound to be a restraint which waters down the virile fellowship in which man can be challenged to come in and help to build the Kingdom of God. Was Toc H to be a mixed movement from now on or not?

J. LINDSAY ORR (Scotland) made some comparisons with child-marriage in India and with knitting, in which a thread can be pulled to bring it back to the start. Any proposal for close relationships should start from the Branches and grow slowly upwards instead of from the top downwards. Dr. LEONARD BROWNE (Trustee) recalled one of the most effective meetings at Mark VII with the women students of Bedford College to discuss the relationships of the sexes; the only person caused to blush was the Secretary of the Moral Welfare Society. He asked that, to reach a decision of value, the question should be considered more objectively and not in the light of personal feelings.

Miss KATHLEEN OWEN (W. S. Central Executive) said it was this Council who asked for the matter to be brought forward. The Women's Section were not asking for mixed meetings. Most of the women would like to be members of Toc H and to manage their own affairs. The young ones would like to join the movement and not a section of it. Sir COLIN JARDINE (Hon. Services Commissioner) wished to see one strong Toc H. Every proposal to open the door for women had been opposed at every stage—votes, parliament, professions, Ack-ack—and yet women and men could work harmoniously together. An old and every-day problem was being approached as though for the first time. H. J. MORETON (West Midlands) said his Area J.A.C. had found people fairly satisfied and wondering why the question had been raised. Padre SHAUN HERRON (North Wales) considered that a Council of responsible men were being asked to do in a complicated way what was already being done to improve the relationships between men and women. There must be some other purpose behind the plan, presumably mixed meetings. It should be possible to give the Women's Section legal status without committing Toc H to mixed meetings in the future.

Miss MARY RUSHWORTH (Chairman, W. S. Central Executive), as a member of the J.A.C., wished to dispel any thoughts of an ulterior motive in the preparation of the document. The plan had not been considered by their Branches, where there was probably just as much mixed





*Members chatting outside Guildhall during a break in proceedings*

feeling as in Toc H. The question was simply whether by becoming one movement Toc H would be a greater force for good. GEORGE DAVIS (South India) hoped that these proposals would not go to the membership but that the Central Executive should take such steps as are necessary to alter the Charter so that the women could be members of Toc H and have their own separate organisation up to their own Central Council. W. W. LLEWELLIN (General Branches, West Midlands) said he joined Toc H not because it was a men's society but because it was a Christian Society. He regarded the men's attitude as somewhat sub-Christian. He was opposed to mixed meetings but they were not necessarily involved. He thought it un-Christian to treat women as though they were not worthy to become members of Toc H.

VINCENT CARTER (Central Executive) considered that the report should be accepted as a method of altering the legal relationships of the two Associations but that it was not the most desirable, the most sensible, the most practical and the most enlightened method of doing so. The J.A.C. had been concerned for two years with making the women members of Toc H and anyone who thought this could be done easily

was mistaken. Two other motions having been withdrawn, he proposed, and L. M. ANDREWS seconded, "that this Council refers the whole question back to the J.A.C. with instructions to devise another plan which may or may not entail alteration to the Royal Charter". This was agreed.

### **The Accounts**

In the midst of the foregoing discussion there had been an interval, during which tea was taken in the Crypt below Guildhall. Standing beneath the arches and chatting to their hearts' content, some rested their cups upon the tables and gas stoves stained with turtle soup, while others inspected the interesting relics, not to be confused with senior Councillors.

DONALD CAMPBELL, previously Chairman at five Council meetings and now making his maiden speech as Treasurer, referred to the policy of successive Councils and Central Executives since the war of building up Toc H for its peacetime activities by utilising the balance accumulated during the war and by budgeting in faith and hope and in the belief that the work would expand. The net balance of liquid assets available for all purposes was now reduced to £12,100. The deficiency on the income and expenditure account for 1948 had been £10,434, and for 1949 £6,487, a reduction in the right direction. This year it might be possible to square the budget and to go forward. Expenditure had been reduced but a healthy movement could not be built by reducing this beyond a certain point. In spite of high costs of living, was it too much to ask that members' and units' contributions be increased by voluntary self-assessments and by special efforts, when an annual average of £2 a head throughout the membership would meet the budget figure? There were more Toc H Builders to be found and more Member-Builders in the right income-tax groups could use Deeds of Covenant.

In referring to the Marks, the Treasurer said that everything was being done to cover necessary economies and that the average weekly charges had been increased without bearing too hard upon hostellers. This was amplified by L. PRIDEAUX-BRUNE (Chairman, Central Houses Committee)

and by JACK HARRISON (Chief Accountant). Up to 1939 there had been an accumulated surplus which would not have existed if all the costs of administration had been charged against the Marks and which had been spent to keep the Marks going during the war years. There was now a deficit but a reserve had been built up for repairs. The buildings were now getting old; some had been old before they belonged to Toc H. To meet the ever-increasing cost of repairs, the Marks had been finding £4,000 a year, now



*Tea-time in the crypt: BOB PURDY, WARREN GRIFFIN and E. B. WILKINSON (Manchester), ex-Warden Marks III and IV.*

£5,000, for the Repairs and Renewals Equalisation account. There was an accrued balance of £7,000 towards the £40,000 required to keep the present properties in decent condition during the next four years. Tribute was paid to the work of the Hon. Wardens, whose job was the hardest asked of anyone in Toc H.

Later, one of the Hon. Wardens (GERRY HAYES, The Brothers' House and Central Executive) said: "I think that the Marks are in as good fettle as they have ever been and that Toc H is doing a first-class job of work." 'AJAX' BROWN (Southern), both of whose sons had lived in Marks,

asked for one step more, the provision of a sports ground in London.

ERIC Moss (Manchester), in seconding, said that some members had not agreed with the Council's decision to abolish compulsory membership subscriptions, but, while expenditure had been reduced, the income was comparatively healthy, so they had been proved wrong and he for one was



glad to acknowledge it. The increase in unit contributions so far had been about a penny in every shilling, a very creditable performance. "There is money to be won for any great cause." We must go on budgeting with the income we have and go out and win the money we need.

BRIAN DICKSON referred to the Revenue Committee which was working for an increase in Builders' Subscriptions and donations from the general public. JACK HARRISON said that the outlook throughout the country was encouraging; many Areas were out for an average income of at least £2 per member this year, others had higher aspirations, whilst one Area had set itself the task of raising £2,000 more than last year. A determined membership could settle our financial problems without difficulty.

### **The Council Supper**

The Council having adjourned, 200 of those present made their way to a restaurant, where they supped together, in fact very close together, and enjoyed much talk. GEOFF MARTIN called the roll of overseas members with a special word for JOHN HAMMOND, President of Toc H in South Australia, and BEN MILES recently home from Talbot House, Malta. "Our farthest kindred in Toc H" were spoken of by LESLIE CAMPLING (South Africa), GEORGE DAVIS (Hon. Commissioner, South India Region, Madras) and Major-General the Rev. C. A. OSBORNE (Sydney, though not a "dinkum Aussie", as he explained). "The Ladies" were greeted by Padre HERBERT LEGGATE in speech and song, to which response was made by the Founder Pilot of the Women's Section and a member of Toc H, Miss A. B. S. MACFIE. Finally from South Wales, represented by TOM DIVALL, and from the ADMINISTRATOR came toasts in words to "the good thing thus begun". As the Chairman had said, there were many others we should like to have heard from, but, sharp at 9.30 p.m., we went our various ways.

### **The Council Sermon**

On Sunday morning, St. George's Day, there were Communion in the restored North Aisle of All Hallows and of Free Churchmen in the Porch Room. Then a notable

sermon preached by Colonel the Rev. L. O. HECK, U.S. Army, to whom the Chairman later expressed sincere appreciation.

### Sunday Afternoon

When the Council resumed at Guildhall with G. J. MORLEY JACOB in the chair, he took 'Light', with special remembrance of six Elder Brethren: Mary Alexander, benefactress; Gonza McGregor, helpmate of Toc H in Melbourne for twenty-six years; Fred Thomson, of Largs, Scotland, a Vice-President; John Gorton, lately Deputy Vicar of All Hallows; Paul Slessor, guardian of the Old House, and Reg Staton, constant friend in Areas and Marks.

### Publicity

A motion was put forward by A. P. GOODALE, (Southend, Eastern London Area) who asked that the Central Executive be requested "to consider what steps can be taken whereby Toc H can be better known by the general public". He wanted members to "witness boldly", Branches to approach local newspapers, the Central Executive to appoint a Press Liaison Officer "to storm the mysteries of Fleet Street with high-hearted happiness", more broadcasting, films produced more especially for youth work, the literature on the history of the movement brought up to date, and Toc H put across to the many younger men who should know more about it.

F. J. LOWRY (South Western) stressed the need for Branches to make a determined effort to increase the number of Toc H Builders. (His request for the general issue of Builders' badges has since led to a decision to offer badges free to all new Builders who wish to have them on enrolment.) L. M. ANDREWS (Southern) asked what is the attitude of the Churches towards Toc H, because many clergy feel that Toc H is trying to steal their show. CHARLES WAKE (Central Elections Committee) suggested that there was too much 'thinking about doing something' and that the Council should pledge itself to *do* something. The Beds and Herts success of 'Operation Door-knocker' was mentioned. Padre JOHN DURHAM (East Anglia) claimed that the best kind of publicity is more and better units and more and better jobs.

HARRY GELL (Central Executive) said that the Toc H idea cannot be got across easily in the world today and that the only way is for people to experience Toc H. We seek for other publicity on account of vanity or looking for an easy way out for ourselves. This motion would only delay matters for a year and it takes three years to permeate to the circumference, so he proposed that "Branches" be substituted for "Central Executive". Seconded by EDGAR TROUT, the amendment was agreed and it was resolved: *"That this Central Council of Toc H requests the Branches to consider what steps can be taken whereby Toc H can be better known by the general public."*

### Special Business

There followed two motions proposed with great sincerity and it is regrettable that this took so long at a point when the Annual Report remained to be discussed. Both speeches would require and deserve much space; here it is not possible to give even a summary.

### Germany

First, H. A. ELLIOTT (Marches Division, Shropshire) moved: That this Meeting of the Central Council of Toc H, having regard to the terms of the Main Resolution and the aims and objects of the movement as set out in the Four Points of the Compass, instructs the Central Executive to take immediate steps:

(a) To strongly encourage the formation of Anglo-German friendships, particularly between members of our movement and Germans.

(b) To seek out and encourage former German members to keep in touch with one another and with our movement, and to make known to other Germans the Toc H objects and methods.

(c) To encourage and assist all German movements of a similar kind to spread in Germany and co-operate with one another.

And towards these ends:—

(x) To put these matters in charge of the most suitable member of the staff.

(y) To encourage and assist in the arrangement of an interchange of visits between our members and Germans who are interested.

(z) To provide, for the use of our members and Germans, some suitable literature in English and German.

This was seconded by J. E. LITTLEWOOD (West Yorkshire) and spoken to by Padre PAUL WEBB (Toc H Commissioner,



B.A.O.R.). With the proposer's consent, the motion was withdrawn on the Chairman's undertaking that the Central Executive would do what they could. One point, however, had been made in some words quoted from a recent letter written by Padre K. C. OLIVER, D.A.C.G., from Germany:

We must convince the Germans that there are in Great Britain a great number of people who also have a real desire for friendship with them . . . The situation is most urgent. A real opportunity still lies before us. But, unless it is seized now, it will shortly vanish. Toc H members rightly feel that something can be done. As usual they ask Headquarters to give a lead! This is the ancient way of passing responsibilities on to others. The lead must come from the units themselves. If they are really concerned, they can help in the following way: By seeking to make contact with individuals or groups in Germany. The first step would have to be an interchange of letters and the second an interchange of visits. Only by establishing personal contacts between men and women of goodwill in both countries can we hope to overcome the barriers that divide us. I believe that Toc H is well fitted to undertake such a task.

### **The Hydrogen Bomb**

Secondly, CONRAD COORE (West Yorkshire) moved:

That Toc H, as a Christian movement having a fellowship stronger than any political belief and pledged to work for God's Kingdom through the wills of men, take a firm stand against the Hydrogen Bomb and press for international control, or the abolition altogether, of the Bomb; and that Toc H support the many religious and other organisations already denouncing this awful weapon of destruction.

In the course of his speech, the speaker read an article by the Archbishop of York and added a plea that "we press for more international understanding and better friendship among the world's leaders, the 'Big Three' of which should be asked to get together in an independent State". No seconder being forthcoming, the motion lapsed and there was no discussion.

### **The Annual Report**

In moving at a late hour in the final session that the Annual Report be received and considered, JOHN Goss (Kent and Central Executive) paid tribute to the author of the last four reports. They had dealt with the transition from war to peace, looking outwards and the heart of the matter, and

had added much to the literature of Toc H. Instead of excusing what we know to be wrong with the movement by blaming 'frustration' and the ills of the post-war world, this report showed that we were prepared to look forward. Its title "*... to multitudes of men?*" was in itself a challenge. It was the repetition of that earlier challenge to go out into all the world which brought Toc H to birth. Personal experience, as always, was the inspiration of any missionary movement.

The most significant part of the Report dealt with comments offered about Branch life. The problem of missionary challenge could only be dealt with in the movement's workshops. Some units were too small or too like a lecture society. We must learn to share uncertainties as well as beliefs and realise that friendship can only grow from diversity and the creation of tension; men must see reflected inside their unit the diversity they meet during the rest of the week. With regard to new ways of service, we need not fear going beyond our membership for help in meeting the needs. If Branches found jobs hard to find, he commended after-care work for Borstal and Approved Schools.

He was proud that in his Area younger men were coming into new units; friendship and sincerity were the basis on which to approach youth. His hope was that we could go out again with some resurgence of the enthusiasm and idealism which had inspired men in the days when a Birthday Festival had been held in this same hall. At the end of that Festival in 1922, shortly after the Main Resolution had been framed, Alec Paterson had said:

The first thing is that Toc H shall provide places where we shall learn comradeship. Having learned that, then there shall enter those places the spirit of personal service, which is the negation of selfishness and boredom, and the only sure road to happiness and knowledge . . . Ours is a task which knows no limits. It is not an easy task, but it is not beyond our endurance . . . We hope to carry on a holy and ceaseless war against pride and snobbery and content wherever we meet them . . . In the spirit of Jesus Christ, we are joined together, and we shall go forward, setting our course always not by the waves but by the stars.

MICHAEL HARRIS (Reading and Central Executive), in seconding, suggested that, while Toc H raises thousands yearly for other causes which its members rightly consider great, every Treasurer should be provided with a card on which was printed the question put in the Report: 'Need we be ashamed to work, if not to beg, for our own cause?'

EDGAR TROUT (Plymouth and Central Executive) spoke of the considerable effect that the fact of 311 Branches being without Padres must have upon Branch life. The opinion that a Branch was not making a Christian witness in the community was a serious indictment. An apologetic faith would never get us anywhere. We should look again at the principles of probationership and ensure that every visitor is made aware of the fundamental principles of Toc H. DOUGLAS JANE (Lincolnshire) quoted a Padre's opinion that Toc H was no longer a training-ground for men.

In such time as remained for summing up, the ADMINISTRATOR said that he had tried in the Annual Report to strike a note of encouragement, not complacency. There were strong grounds for confidence; the life of the Branches was sound; there was evidence of the right spirit and of healthy growth outwards; there was the closest relationship between folk at home and overseas. He was not proud of the 30 per cent. reduction of staff in four years; nor of the policy of asking staff to do with less secretarial help, though this had saved the Family Purse £1,000 a year. Retrenchment had reached its limit: the time had come for advance. Voluntary leadership was strong and healthy and thanks were especially due to the Chairmen and to the Hon. Area Correspondents and other voluntary leaders in Toc H today.

Continuing, HAROLD HOWE wished to underline what EDGAR TROUT had said about 42 per cent. of our Branches being without Padres; he challenged Councillors and Branches to win Padres. He was thankful that GILBERT WILLIAMS had been spared to continue, he hoped for many years to come, to exert his influence amongst us, but a successor to him as Chief Anglican Padre had to be found. The function of any Padre in Toc H was to teach us to listen rather than to talk. We should be failing in our task if we were too



exclusive in the way we viewed potential members; we must not regard ourselves as a comfortable society of Christians, for Toc H is an inclusive movement. The Padre's job was also to teach us how to make the present moment creative to the individual. Our past was alive in our present but there was always some danger from the dead hand of the past. He quoted Professor Butterfield that we envisaged history in its proper light if we said that each generation existed for the glory of God; the past should make us live the present with a greater degree of intensity. William Wordsworth, who had died one hundred years ago that day, had spoken with a new voice and had re-assessed the significance of life in a way men had since come to understand. If the present was to be as alive as the past and to lead us into the future, it must welcome the new voice. Life was significant, not in spite of the evil times but because of them; we should be making the present the significant moment by expressing the spirit of life in and through the times in which we were living.

### And So Home

After RAY FAWCETT (Scotland) had thanked the Chairman for his conduct of the meeting, the last word was with the ADMINISTRATIVE PADRE. He said that Toc H must always be concerned to appeal to the men to whom the Christian way was an unknown way but who were willing to start on it. Our Lord had chosen men that they might be with Him on the way; some had been pretty tough and some had gone on missionary journeys before they had had a glimmer of what He was after. Toc H had not set out to collect people who were with us already. Herbert then led Home-going Prayers and the Councillors and all went their ways, having much to tell of and much to act upon.



### Acknowledgements

The picture facing page 222 is reproduced by kind permission of Arthur Wragg. We are indebted to Pictorial Publicity, Paignton, for the photographs on pages 238-9, and to Sport and General for those illustrating the record of the Central Council Meeting.